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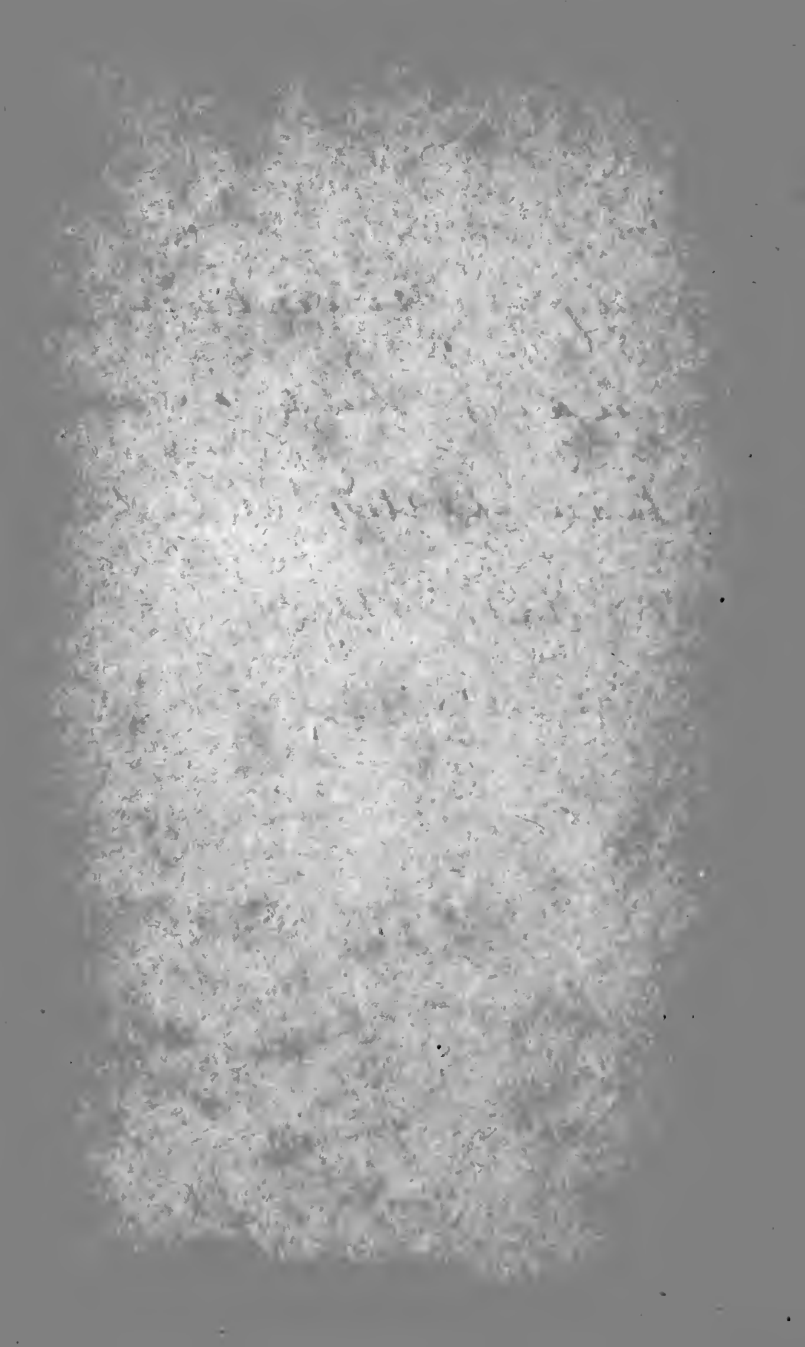
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THE
ACCOMPLISHMENT
Of the SCRIPTURE
PROPHECIES,
OR THE
Approaching Deliverance of
the CHURCH.

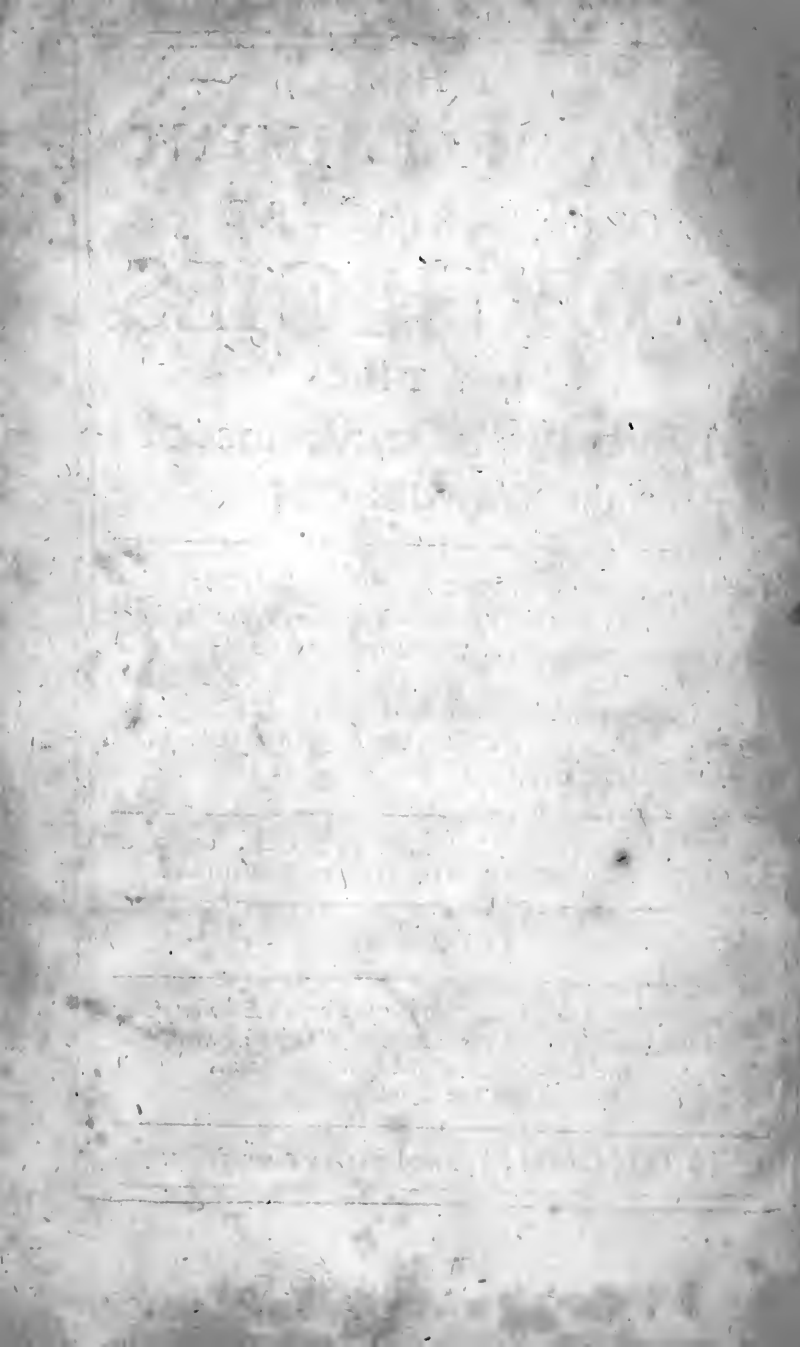
Proving, that the *Papacy* is the *Antichristian Kingdom*; and that *that Kingdom* is not far from its *Ruin*. That the *present Persecution* may end in *Three years and half*, after which the *Destruction of Antichrist* shall *begin*; which shall be *Finisht* in the beginning of the *next Age*: and then the *Kingdom of Christ* shall come upon Earth.

Written in *French* by Mr. PETER JURIEU, one of the present Ministers of the *French Church* at *Rbsterdam*.

In two Parts.

Faithfully *Englished* from the *New French Edition*, Corrected and Enlarged by almost a *third part*, with the explication of the *Visions of Daniel*, and the *Revelation*.

LONDON, Printed in the Year 1687.



TO THE
NATION
OF THE
JEW S.

I Desire of that People, that they would please to read this *book* attentively, and without prejudice; especially from the middle of the second Part to the end; they will find nothing there that can irritate 'em. I confess the hopes they conceive of a *Kingdom* of the *Messiah*, which shall be chiefly for them, is built upon exprefs and unquestionable *Prophecies*; that even their *Ierusalem* should be *rebuilt*, and that

To the Nation of the Jews.

they shall be again gathered together in their own Land. And if any thing be capable to recover them from their obstinacy, for the establishment of the Law of *Moses*, and against the Law of *Christ*; this is certainly the most likely method, which we make use of, because it grants them almost all the Advantages which they expect.

Advice

*Advice to all Christians, concerning the
approaching End of the ANTICHRISTIAN
Empire of the PAPACY,
and of the coming of the Kingdom of
Christ.*



THE Afflicted Church seeks for consolation : where can she find it, but in the *Promises of God* ? when the present prospect is sad and dolefull, we must search for it in what is future. The promises of God are either General, or Particular. The *general Promises* are such, as assure us in the general, that God will not cast off his children; that this Grace shall never forsake his Church; that he will be with them to the end of the World; that though the mountains be overthrown, he will not depart from them. But afflicted persons would be glad of something more particular: they would be willing to see, in some *particular Promises*, near about what Time they may expect the Period of their Calamities. Now the Promises and this insight into the future, is no where to be had but in the *Prophecies*. They doubtless contain the *promises* which respect the Deliverance of the Church; yea, they set forth the very Time, and the circumstances of it. But as God hath caused the *Prophecies* to be written more for his own glory, than for our sakes, 'tis almost impossible to dive into the meaning of them till their *accomplishment*. And experience

The depth
of the Pro-
phesies.

teacheth us, that even after the Things are come to pass, we do not well understand the *Prophecies* which foretold 'em. Insomuch, that it may be said, that God hath rather concealed Things in the *Prophecies*, than thereby revealed 'em. He hath reserved

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reserved to himself the knowledge of Futurity; 'Tis his Prerogative. Nevertheless, this is not to be taken in that strict and rigid sense, as if we were to reckon all the *Prophecies* to be unintelligible to all men, and in every age to be so. As his providence hath presided in a peculiar manner, in *composing the Prophecies*; so 'tis certain, it doth particularly direct and govern, as to what concerns the interpretation of them. God will not that they should be understood in every age; But from *age to age*, from *year to year*, his Spirit discovers to Interpreters what he thinks fit; and leaves the rest under a vail of Ignorance, till the fixed time which his wisdom hath appointed shall come, for the full and perfect revelation of it.

They are
not impenetrable.

We are not therefore to be discouraged by reason of the difficulty; we are not to look upon the *Prophecies* as absolutely impenetrable. We must *seek*, that we may *find*; we must *ask*, that we may *receive*; we must humbly and devoutly *knock* at the Gate of Heaven, that it may be *open'd* to us. We are obliged to those *Interpreters* who have gone before us; for if they had discovered nothing, it may be, no entrance being made, we should never have attained the knowledge of these mysterious truths. But we are not to stop at their labours, and acquiesce in what they have done, as if they had succeeded well in every thing. This is so far from being true, that the contrary is much more so. For one Truth which they have hit upon, they have miss'd several. The misfortune of other *Interpreters* hath not disheartn'd me, hoping that I have discovered many things, which to them were concealed. But I may say, that I did not out of choice apply my self to the study of the *Prophecies*: I found my self forced to it by a kind of violence, which I could not resist.

Two

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Two things led me to it. 1. The cruel and horrible *Persecution*, which at *this day* makes such terrible ravage and desolation in the *Church* : Endeavouring some consolation under the deepest sorrow I ever felt, by searching into the grounds, we may have to hope for a speedy *deliverance of the Church*, and not finding them other where, I inquired after them in the *Prophecies*, which foretell the destiny of the *Church*, and the most remarkable changes through which she is to pass. 2. The next thing that made me resolve to dive into these sacred *Oracles*, was the concurrence of so many *Prophecies*, (obscure indeed, & of an uncertain and doubtful original,) which fore-tell a speedy and perfect Deliverance of the *Church*. For Example, the famous *Prophecy* of *Usher Arch-bishop of Armagh*, who fore-tells a most terrible *Persecution at hand*, the most dreadful of any which the *Church* hath suffered hitherto; but withal, the *shortest* : after which shall come the fall of the *Antichristian Empire*. The *Prophecies* of *Cotterus*, *Christina Poniatowski*, and those of *Drabitins*, and several other more obscure ones, which I have heard and considered, without giving much credit to 'em.

The concurrence of modern Prophecies concerning the fall of Antichrist.

I compared these *Prophecies* so universally spread, and coming from so many several places, to the general rumours about the time of the birth of Christ, that were every where divulged throughout the *Roman Empire*, of a *Great King that should be born in the East*, to whom all the *World* should pay obedience. I did not find my self much disposed to give credit to those *modern Prophecies*. Credulity being the ordinary source of much delusion, I always stood upon my guard in that perticular as much as possible. Nevertheless, I could not but be toucht with a secret opinion, that in all this there might be

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something more then humane , something of an hand of Providence therein. As the Holy Virgin, *I kept these sayings in my heart*, without passing a judgement , I waited till farther Time, (which is the only true Touch-stone) would distinguish foolish visions from real Prophecies.

I found something surprizing and extraordinary, in the *Prophecies of Cotterus, Christina, and Drabitus*, which are publisht by *Comenius*. *Cotterus*, who is the first of the Three, is Great and magnifick; the *images* of his *visions* have so much majesty and grandeur, that those of the ancient Prophets have hardly more. They are also admirably laid together; every thing supports it self, and one part doth not contradict another. I cannot conceive how a *simple Artisan* could have imagined such great things without Divine assistance. The *two years* of the Prophecy of *Christina*, are in my judgement a train of as great *Miracles* as have ever been since the Apostles days, and even the Life of the Greatest Prophets hath nothing in it more miraculous; than what happened to that *maid*. *Drabitus* hath also his Heights and Excellencies, but for the most part he is obscure. These *three Prophets* concur to fore-tell the *Ruin* of the *Antichristian Empire*, as a thing that shall *shortly* come to pass; but withal they have so many things that offend, that no man can satisfy himself to rely upon what they say. Therefore I resolved to look into the Fountain it self of the *Holy Oracles*, to see if the Holy Ghost would not reach me something more certain and more exact, concerning the *approaching ruin* of the *Antichristian Empire*, than what other *Interpreters* have discovered from thence.

I will freely acknowledge, that when I first lookt into the *Divine Oracles*, my opinion was in favour

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of what I searcht for; being altogether inclined to believe, that we were near the *end* of the Kingdom and Empire of *Antichrist*. I was also fully perswaded of this truth, that *the Papacy is the Antichristian Empire*; and that the principal Character of that *Antichristianism*, is the *superstition* which for more than *twelve hundred years* hath disfigured the *Church*, and made her desolate. Many things, without reckoning the *modern Prophecies*, made me Hope, that we were near the end of that Period of *1260 years*, at the close whereof *Babylon* must fall, the *Heathen* be converted, and the *Kingdom* of our Lord Jesus Christ be fully settled.

First, I reflected on the long duration of that *Idolatry*, which hath been establisht in the *Christian Religion*. I saw that it began about the end of the *fourth Century*, that is, thirteen hundred years ago; it seem'd to me, that no instance could be given, where God suffered so great a Corruption, for so long a time, without giving some remedy and relief. I considered farther, that in the last age, God gave a terrible blow to the *Antichristian Empire* and the *Pagan Religion*. The Kingdoms of *England, Swede, Denmark, the Protestant States of Germany, the United Provinces, the Switzers*, and a great part of *France*, broke from the *Papacy* all at once, appeared to me so considerable a matter, that I could nor perswade my self, but that God had made mention of it in the *Revelations*. And yet I found no such thing among the *Expositors* of that *Book*: or I found that they had lookt for it in those Places, where I saw plainly that it was not. Hereupon I suspected, that that part of the *Apocalypse*, which describes the degrees and Circumstances of the *end* of the *Antichristian Empire*, was not well under-

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understood ; and consequently, that it was much *nearer* than was commonly thought.

Considering the *Reformation* of the last Age, as *one half* of the ruin of the *Kingdom of Antichrist*, I supposed that the *other half* could not be far off, there being already near 200 *years* from the one to the other. When God makes great Empires *fall*, and not all at once ; the distance is not commonly so great between the first part of the *Fall* and the second.

After this , I considered the present posture of the *World*, and it seem'd to me, as if all things were prepared for some great *Revolution*. 'Tis as easy with God to work in one moment , and without preceding dispositions, as to take time, and prepare the matter. Nevertheless, we see that by secret methods, which men perceive not , he opens the way to his greatest works. For Example, the *Fall of Paganism* by the preaching of the Gospel , and the conversion of the *Heathen World*, was a great Revolution. God prepared all things for this great Event many ages before it came to pass , by admirable means, of which no man then knew the tendency and design. 1. He reduced the World to *two* Languages, which were almost universal, the *Greek* and *Latine* , that the knowledge of the Gospel might the more easily be communicated ; Difference of Languages being a great hinderance of such a communication. 'Tis true, the *Apostles* had the gift of Tongues, and could speak all *Languages* ; but we are not to imagine, that all the Preachers of the Gospel had the same priviledge. 2. The world was almost wholly united under one *Empire* , viz. the *Roman* : which was another means to facilitate the Conversion of the Nations. For if the *Earth* had been divided into many little Principalities, under

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der several Soveraigns, as the *West* is at this day, it had been as it were impossible, but that divers of them, if not the most part, would have denied entrance to the *Apostles*, who were the new Preachers. Little *Lords*, who have not much to do, concern themselves more particularly about every part of their Territories, than *great Emperors*, who having the Government of the whole World to mind, are forc't to remit the care of less important matters, to their Deputies and Lieutenants. 3. The dispersion of the *Jews* by their frequent Captivities, was also a means which God made use of to prepare the way for the Conversion of the *Gentiles*: they gave them the knowledge of the true God. 4. Another thing which contributed very much to this design of God, was the Translation of the *Bible* into the *Greek Tongue*; whereby the *sacred Oracles* became common among the *Heathens*. And about the time of our Saviour's appearance in the World, there were multitudes of those *Proselytes*, which are called *Proselytes of the Gate*. Such as were not really *Jews*, but they ceas't to be *Pagans*. They renounc't their *Idolatry*, they were present every *Sabbath day* at the reading of *Moses* and the *Prophets*; they had a distinct place in the *Synagogues*. 'Tis of them we so often read in the Book of the *Acts*, under the name of *devout*, and such as *feared God* among the *Gentiles*: *Corneilius* was of that number. It could not be difficult for them to abandon *Paganism*, for they had already left it, and they could not be hindred from becoming Christians by *Judaism*, for they had never imbrac't it; So that they became Christians without change or violence; The greatest part of the *converted Gentiles* were such as these. 5. And by the same good Providence of God, *Philosophy*

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losophy began to flourish among the *Pagans*, a little before the coming of Christ, which was of great use to refine the minds of men, and render them capable of receiving celestial and sublime Truths.

6. *Lastly*, God possess't the *Heathen* with a contempt of *Idolatry* and *Idols*: They were disgusted and sick of their Gods: The false Oracles of *Dæmons* ceas't, their *Priests* lost their reputation, and all the World breath'd after a change, without knowing why.

I find something like this at present. 1. Since the *last Age* God hath revived the Light and knowledge of the *Sciences*, which was almost stifled and extinguish't under the barbarism of *Scholastick Learning*. In the last Century, God caused the knowledge of the *Greek* and *Hebrew* Tongues to revive, which was of such use for the understanding of the *Holy Scripture*, and the confutation of *Heresy* and *Idolatry*, that the *Papists* do not scruple to say, that 'tis *that* which hath undone them. In this Century the Providence of God hath carried the acuteness and delicacy of mens minds to that degree, that it may truly be said, that the most inlightned and refined *Ages* past, were barbarous in comparison with *this*. The speculative *Sciences* and true *Philosophy* are brought to that Perfection, that all that we had before may be reckoned simplicity and ignorance. This *new Philosophy* doth open and enlarge the mind, and the *light* we receive from *modern Philosophers* doth help very much to scatter that thick *darkness*, which the *Philosophy* of the *Schools* had cast upon the Doctrines of *Religion*. We shall shortly know of what use the *new Philosophy* may be to destroy those Monsters of *Transubstantiation* and the *Real Presence*.

2. I look upon the long *Voyages* of our *Europeans*,
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the discoveries made of new Countries in the *East* and *West*, and the improvement of the *Art of Navigation*, to be a means which God prepares for the fullfilling that great Promise that concerns the full *Conversion of the Gentiles*. Why did God reserve the *Invention of the Sea Compass* to these last times? why was it not known three or four hundred years ago; what it was to sail upon the Ocean far from the shore? was there less curiosity, covetousness; or industry among men formerly than now? for what reason would God that one half of the World should live in ignorance of the other for so long a time? Why hath God in these latter days more visibly favour'd the *designs* which *men* have always had, to enrich themselves by *Commerce* and *Trade*, going in pursuit of riches to the end of the World? for my own part, I cannot but look upon this as a work of a most wise Providence, discovering to us unknown *People*, whose Conversion he intends to bring about within a short Time.

3. I consider the great number of *half Christians* which the *Popish Missions* make in the *Indies*, to be just as those *Profelytes of the Gate*, which the *Jews* made; they were properly neither *Jews* nor *Christians*, but were the seed of Christianity. These *Eastern Converts*, which are made by *Papists*, are neither *Heathens*, nor *Christians*: but they will be the first part of the *Harvest*, which God intends to have among those *People*; and after they are fully converted, they will be very serviceable for the *Conversion* of those who as yet are altogether *Pagans*.

4. I admire the depth of Divine Providence, that by insensible steps and degrees, disposeth the *Mahometan Nations* for Conversion. For this we need but consult the second Book of the *Present State of the*

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Lib. 2. the Ottoman Empire, by Mr. Ricaut. In that Hi-
Chap. 2. story we meet with a Sect of Mahumetans, called
Haeftites; who believe that the *Messiah* took a true
natural Body, and that being Eternal, he became In-
carnate, as the Christians believe: Wherefore they
have inserted this Article into their confession of Faith,
that Christ shall come to judge the World at the last
day. For the proof whereof they cite a Text out of
the Alckoran in these words, O Mahomet! thou
shalt see thy Lord, who shall come again in the
Clouds. "For though they dare not positively
"interpret this of J. Christ, yet they boldly affirm,
"that this is fore-told of the *Messiah*; and in their
"ordinary discourse, they confess, that this *Messiah*
"can be no other than *Iesus*, who is to return into
"the World with the same flesh which he assum'd.

Chap. 12. The same Author tells us, "That there is an opi-
"nion generally received among the Turks within a
"few years, which is entertained by the best people
"of the *Seraglio*, & common enough at *Constantino-*
"ple. They who profess to believe it, are called *Chup*
"Messahites, i. e. the good Partisans or followers of
"the *Messiah*. They hold that Christ is God, and
"that he is the Redeemer of the World. The young
"Scholars in the Court of the grand *Scignior* are ge-
"nerally of this opinion: particularly the most po-
"lite and civilized, and wellbred among them. In-
"somuch that 'tis a form of speech very much in use
"among them; when they would praise any one, to
"say to him, *Chup Messahisen*, you are very civil and
"obliging, as he should be who makes profession of
"the service of the *Messiah*. There are a multitude
"of these People *Constantinople*; and there have
"been some who have maintained this Doctrine,
"with somuch courage, that rather than quit it, they
"have chosen to suffer martyrdom.

There

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There is another Sect, called *Eschrakites*. "They P. 407.
 "who profess it, addict themselves very much to
 "the contemplation of the Idea of the Divinity, and
 "the numbers that are in God. For though they
 "hold the *Unity* of God; they nevertheless admit
 "the *Trinity* also, as a number proceeding from
 "Unity. They explain that thought by the exam-
 "ple of three Pleats, or folds in an Handkerchief;
 "which may be called three, though it be but one
 "piece of cloth when it is unfolded. These are no
 "great Admirers of the *Alchoran*, they only make
 "use of that which they find agrees with their Prin-
 "ciples, and reject the rest, as if it were abolisht. Be-
 "lieving, that the chief Good of man consists in the
 "Contemplation of the Majesty of God; they de-
 "spise the dreams and gross imaginations of *Maho-*
 "*met*, concerning the Pleasures of Paradise. All
 "the *Schecs*, and the most able Preachers of the
 "Royal *Mosques*, are of this Sect. They are very
 "diligent in their devotions, and sober in their
 "dye, &c. They have also a great deal of Charity
 "for their Neighbours, saying, they are the Crea-
 "tures of God, &c. They instruct their Scholars to
 "be moderate, wise and grave, in a word to abstain
 "from all evil Actions, and to practise all Vertues.
 One step farther, and these People will be much
 better *Christians* than the *Greeks*, who have the
 name and Profession of Christians.

5. The sensible *Fall* and declension of the *Papacy*, A general disposition
 is a *fifth sign* of that great work which God is ma- in the
 king way for. It seems to be furious, to reign, and world to
 get ground; nevertheless, in truth it is falling; for despise and
 as God discredited the *Religion* of the *Pagan Idols*, forsake Po-
 pery,
 a little before the coming of our Lord Iesus Christ;
 so he makes this renewed Paganism of *Popery*, to be
 in less credit and esteem than formerly. Men begin

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to disgust the *popish superstitions*. They speak of the *Invocation of Saints* with contempt; and boldly condemn the excess of it, and call it *Idolatry*, when they speak of it in private. They with *Images* were banisht from their *Churches*, that it might not be a scandal and an offence to us: They begin to confess, that there was no necessity for the taking away the *Cup*. They acknowledge, that a man may be saved *without Indulgencies*, by the sole merit of *I. Christ*. They would restore the *reading* of the Holy Scriptures to the *People*. They suppress the *Authority* of the *Pope*, and speak of it with scorn. They despise his *Thunders*; and if he begin to murmur, they talk as loud, or louder than he: They endeavour to establish this *Doctrine*, that *under pretence of Religion, or for the preservation of it, 'tis not permitted to subjects to take up arms*: They mollify and sweeten all the *Doctrines* of *Popery*. I have taken notice of this in another place, and again observe it, this cannot hold long, this state and posture of the *Papacy* is violent. Since it is freely confest, that the *adoration* of one *God* is sufficient without that of *Saints* and *Images*, they must shortly conclude, that for things unnecessary they ought not to scandalize one half of the *Christian World*, and shut the Gate against the *Jews* and the *Mahometans*. Never were there so many in the *Church of Rome* as now, who acknowledge the vanity & impurity of their *Superstitions*. Every man hath the liberty of his own thoughts; but I profess, that to me these are great presages of the approach of the *last work* of *God*, for the establishment of his *Kingdom*, and the ruin of that of *Antichrist*.

My spirit was in this frame, when this last and great *Persecution* in *France* began. I therein took notice of several *Characters*, that confirmed me in
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the belief that we were in the *last times* of the Period of 1260 years, and that this is the last *Persecution* spoken of in the 11th Chap. Revel. And when they shall have finisht their Testimony, the Beast who ascended out of the bottomless Pit, shall make war against them, and shall overcome them, and kill them. And their dead Bodies shall lye in the street of the great City three days and a half. For there are so many things singular and irregular in this *Persecution*, that without prophaneſs and a denial of Divine Providence, we cannot but acknowledge the hand of God therein. 'Tis singular and more than usual, whether we consider the *Authors* of this *Persecution*, and the manner of it; or whether we consider the *Subjects* that suffer it, and in what manner they suffer.

Singular Characters in the present persecution, which preſage that it shall be the last.

As to the *Persecutors* themselves, There is First a Prince, who hath the chiefest obligation to us for the *Crown* he wears; which entred into his Family by the person of his Grand Father; a Prince, to whom we have always paid obedience and submission, without the least shadow of Rebellion: a Prince for whom we preserved the *Crown* in his minority, and who hath not scrupled to testify that we did so: a Prince, who is wise and understanding, as to his own *Interests*, and those of the *States of Europe*, who yet in despite of his own *Interest*, hath done all that which the *House of Austria* would have dictated to him to do if she had imployed her *Emissaries* in his Council: who destroys his own Subjects, who makes innumerable Male-contentſs, who throws eternal feeds of rebellion and war in his own Dominions, who disobligeſs his *Protestant Allies*, and alienates them in such a manner almost as never to be reconciled. The *Protestant States* and *Princes* have been always the principal *Allies* of France, *Swede, Denmark, England, the Low-Countries, the*

* *

Switzers,

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Switzers, and the *Protestant Princes* of *Germany*. These are they that have supported it, when the *House of Austria* threatned the liberty of all *Europe*. And these are they who assisted *France*, to humble the *House of Austria* so low as now it is, and consequently that have advanced *France* to that point of Grandeur she is now at. But Time will shew how great a wound *France* hath now made in the heart of all her ancient *Allies*.

We see already that *this Persecution* makes the discord and dissention cease that was between the *Protestants*, and brings them nearer an union and reconciliation than before. God will let us see something farther of that kind. However, it must be confessed, that there is something therein, which is not to be understood by man, that so wise a *Court* should violate all the *rules* of good policy, which is the Soul of *States*, and the spring of all their motions.

If we look upon the *Clergy*, that seems to have been the *Sollicitor* of this *Persecution*, it will appear no less extraordinary. 'Tis not an Ignorant and superstitious *Clergy*, as was that of the last *Century*. These are understanding and knowing persons, Men of learning and prudence, freed from the ridiculous affectation, and prejudice of a *Monastic Spirit*, who have little zeal for the *Romish Ceremonies*: who slight their *worship*, at least for the most part of it; who have much *knowledge of the Truth*, and at the bottom but very *little Religion*. In a word, they are such, as know very well that *we* are not in the wrong, or at least, that altogether and in every thing *we* are not: Nevertheless, they *persecute us* more cruelly, than the most furious *Monks*, or enraged *Inquisitors* have ever done. They act therefore against their own light, which is so far very strange and surprizing. But what is more astonishing, they
act

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act against the most sacred *Principles* of their *Religion*. There is nothing among them more venerable than the *Sacraments*, and nothing esteemed more criminal than the violation of them. To administer the *Sacrament of Penance*, to give *absolution* to a Sinner, to an *Heretick* who is not penitent, who saith and declares openly, without hiding or concealing it, that he perseveres from his very heart in his sin and Heresy, and never renounc't it, but by constraint and violence; to give, I say, *absolution* to such a man, according to the definition of their loosest *Casuists*; 'Tis *Sacrilege* to give the *Sacrament of the Altar* to a man, that professeth he believes nothing of it, and acknowledgeth nothing there but meer *Bread*; 'tis a *Sacrilegious Communion*. Should it not affect the Hearts, and even the Imaginations of those persecuting *Bishops* and *Priests*, to think of the innumerable *Sacrileges* that by this means are every day committed? They *absolve* a multitude of wretched People, who protest that by meer force and violence, they were constrained to *sign* the abjuration of their *Religion*, and to get out of the hands of a thousand Executioners, who devour'd and destroyed 'em, and gave them no rest day or night. The *Priests* and *Bishops* who absolved them, know well enough that they are Impenitent and Heretiques, and persevering in their *Heresy*; nevertheless, they give them *absolution*. Moreover, they bring them to their *Altars* by force and violence; they must be *confest*; they must desire the *Sacraments*, and they are given them. In the mean time, they know, that they detest and abhor from their very hearts, as a meer *Idol*, that which is given them to eat and worship as a *God*. So that all these are *Sacrilegious Communions*, and in plain terms, the most abominable *Sacrilege* that can be

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imagined : what conscience can we suppose these *men* to have, who are guilty of such abominations, so directly contrary to their own Principles ?

But by what name shall we call *the Oath*, which they force men to take, and which they have publicly printed ; in which *the new Converts swear by the name of God, and upon the H. Evangelists, that they have willingly abjured, and without constraint or force ?* And yet the *Bishops* know, and all the World is acquainted with it, that they have been forc't to this *abjuration*, by armies of *Butchers* and *Executioners*, let loose upon them. Where are any principles of Morality, even those of the greatest latitude, that will permit this ? can there be any more horrible profanation of an *Oath* ? than which nothing is more sacred and venerable.

In what a state must such mens Consciences needs be, who force these poor men to commit so execrable a *perjury*, and cause the name of *God* to be used, for the assuring the *Truth* of a Thing, which is most notoriously *false* ? I confess, I shall never comprehend this ; and will alway say, there is something in it more than humane, that *Men* should make profession of a *Religion*, and contradict the most inviolable rules of it, openly before all the World. But to what a pitch of *Impudence* must they be arrived, who Print and publish, that no violence at all hath been employed to make these Conversions ? All *France* abounds with strangers, who are witnesses of it ; the *Ministers* of the *Princes of Europe* behold it ; forreign *Merchants* see and know it ; An hundred thousand witnesses, who have themselves *escapt* out of the hands of these *Executioners*, carry tidings of it to all the ends of the *Earth* ; and yet there are some who have the confidence to deny a matter of Fact, that was done in the sight of all *Europe*.

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rope. We read the *Arrests*; we see the *Ordonnances* of the *Intendants*; we see *Woods* cut down, and *Houses* rased; we behold *twelve* or *fifteen thousand Prisoners* in all the *Prisons* of the *Kingdom*: and yet they tell us, *there is no such thing as Persecution.* This is one thing which is very singular in this *Persecution*, and which hath no example. I could not read without trembling, what *Mr. de Brueys* saith in his last piece, *that the success there hath been of the Methods* *imployed for the Conversion of the Reformed, make it evident that they were altogether disposed to receive the Catholick Truth.* I know not what those dispositions were as to himself: but I question not but by the same means to make him turn *Turk*, and afterwards *Heathen*, in a very little time.

What Judgement can one make of such men as *Mr. Brueys*, and *Mr. Maimbourg*, who in the *Epistle Dedicatory* to the *Life of Gregory I.* complements and congratulates the *King* to this purpose, *that he sees the Period of Calvinism, without having made use of any means to bring it about, but those of Grace and sweetness, mild and gentle methods?* 'Tis these kind and gracious proceedings that hath forc't *persons* of good birth and quality, accustomed to all the best accommodations of *Life*, to leave *ten, twenty, thirty, forty thousand Livres per annum*, to expose themselves to all sorts of suffering and disgrace. 'Tis these sweet and obliging ways, that hath forc't *women* of every age & quality to come away, disguis'd in the habit of *Peasants*, some on *foot*, some on *horse-back*, some by *Post*, some who were eight or nine *moneths* with child, in the night, through all the *Fatigues* of the *winter*. I say once more, that I cannot understand, how *men* that have any honour to lose, or at least, who believe they have, can declare that to be *false*, which is so evident and notorious, that

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nothing is more publickly known, or more undeniable. This is a sort of *Lying* that in my opinion is very perticular. But in the mean while, 'tis an homage paid to *Truth* and *Justice*; 'tis a confession, that such Actions are most black and abominable, because though they are committed in the face of the Sun, they dare not own them; they deny them before those who were eye-witnesses of them. No man of honour, after the reading of Mr. *Maimbourg's* Epistle to the King, prefixt to the Life of *St. Gregory*, but must judge him to be one of the most base and dishonest *Writers* in the world. It had been more pardonable, if he had only by the by dropt such a falsehood, without insisting on it. But to write a large *Epistle Dedicatory* on that subject, to complement the King for the *Conversions* he hath made, without using any other means than *sweetness* and *Charity*, this is to put the most patient *Readers* out of all patience.

If we consider the manner of this persecution, it is no less extraordinary; 'Tis new, 'tis without example. 'Tis no new thing to condemn people to dye, or to offer incense to *Idols*, and to go to *Mas*s, to banish *Christians* or massacre them, because they will not joyn in with the *Religion* that is uppermost; this hath been seen an hundred times. But I maintain, there was never any thing seen like *this Persecution*, which we see at present. They tell People, they will not kill them; on the contrary, "*we will*, say they, "that you live, but you shall go to *Mas*s, or you "shall be tortured; you shall be confined within "the Kingdom; you shall not be suffered to go "away; if you attempt an escape, you shall be sent "to the Gallies; while you stay, you shall have fifty "Soldiers, or rather Executioners to maintain; if "fifty be not sufficient, you shall have an hundred, "with

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“with express orders, not to let you alone by day or
“night to omit no pillage, no blows, no punish-
“ments, no torments, till you have renounc’t your
“Religion. This, I say, is what hath never been seen
before.

The success hath made many believe, that this
infernal method was the most happily invented by
the *Clergy*, that could be, to promote the design of
the *Converters*, and to ruin the *Reformation*. But I
am quite of another opinion; and ’tis one of the most
extraordinary things which I find in this *persecu-*
tion, that any persons of good sense, should believe
this to be a likely method to abolish a *Religion*. The
persecution was well enough begun, in order to the
end and *design* of the Persecutors. And had they
been contented by little and little to deprive us of
our *Temples*, to banish our *Ministers*, to forbid all
Assemblies, to leave us in *ignorance*, and deprive us
of all the other advantages which others Subjects
enjoy; the *Reformed Religion* would have been
almost *extinguish’d* before *ten years* were over: such
being the coldness and declension of *Piety*, to which
the *Protestants* were already come. But *God*, who
would not that his *Truth* should perish, suffer’d not
that things should remain in that posture. ’Tis well
known, that humane passions are a great help to
Christian virtues; The *fury* which these *persons* are
now in, who feel this violence, the *torment* they
suffer in their Consciences, the *rage* which they are
in, for being forced; do all concur to fortify the
hatred they had of *Idolatry*, and their *love* and incli-
nation for the *Truth*. So that by means of these vio-
lent Passions, the *Truth* makes the more indelible
impressions on their hearts. He must be very igno-
rant in the *History* of the World, and of the *Heart* of
man, who can think this to be a likely way to extin-

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guish a *Religion*. The means to extirpate an *Heresy*, pretended, or real, is to cut off the *Heads*, to shed a great deal of blood, and to stifle the most zealous of them by a *massacre*: for if you suffer them to live, and are content only to draw from them a feigned abjuration, you thereby make them *irreconcilable Hereticks*. 'Twas by fire and sword the *Albigenses* were destroyed. There is yet another very effectual way of extinguishing an *Heresy*, which is to take away from them all means of increase and growth by preaching and instruction: after this manner the *Arrian Heresy* was suppress'd by the *Emperors*. This way they began to take in *France* for these *twenty years* last past, and which could not have failed of success, as I observed, if it had been continued. But he must be very blind that can believe, that *Persons*, into whose *Heads* and *Hearts* you would force the *Truth* by blows and violence, will not recover themselves again as soon as possible, and by all manner of ways. But it will be said, there are other methods used, which you grant to be effectual; *The People are deprived of all the means of Instruction, and so in a little time the Truth must dye*. This would prove so, if their *Consciences* were not under such a violence as they are; and if that posture of things could last long, the *Truth* would then be extinguish'd by little and little. But that state of things is too violent to continue long; and within a *few years* you will see the *Light* of that *fire*, which is shut up, without being extinguish'd.

There is another thing very extraordinary in *this Persecution*, and wherein the finger of God doth manifestly appear; that is, the way they have taken in their dealing with the *Pastors*. These are the *men* that must be suppress'd, if you would extinguish a *Religion*: because they are capable of recovering
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it. Therefore in all former *Ages* the severest part of the storm hath fallen on them; and even in this Age likewise, witness the *History* of the Persecutions in *Hungary*. But here is the quite contrary, the *People* ruined, and the *Ministers* suffered to go free. They must carry nothing away with them, but their Souls and Consciences are given them as a prey: which so many *Larks* would desire and rejoyce to obtain. These *banished Pastors* carry the account of the miseries of their several *Flocks* into all parts of the World. They are in all the *Protestant Courts of Europe*, the unreprieveable *Witnesses* of the violence of the *Persecution*: their miseries stir up compassion towards the afflicted, and Indignation against their *Persecutors*.

Besides this, they are always ready, and kept in reserve, to return into *France*, and bring back the Light of Truth again *there*, whenever God shall please to open the door. This is such a thing as speaks plainly, that God preserves them in safety, in order to his great work, and till then. This is not the effect of the *Compassion* of their *Persecutors*; for they are destitute of any, and are cruel to the utmost degree. 'Tis not a piece of *policy* neither; for that would have made them secure the *Pastors* in such a place, wherein they should have been condemned to an eternal silence. 'Tis then a secret Providence of God, which leads persons farther than they would go, and to do that which they would not have otherwise done: and 'tis observable, that Bishop *Usher* in his *prophecy* doth expressly take notice of this particular, that *in this last persecution the Pastors shall be spared, God reserving them for the Great work he hath farther to do*; which makes me give the more heed to that *prophecy*.

Lastly, that we may see how extraordinary this
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persecution is in all its Circumstances, let us consider it in its *success*, and with respect to those on whom it hath succeeded. I look upon that *general Deser-tion*, an whole *Kingdom* in a manner changing its *Religion* in *four moneths* time, as a thing that cannot be parallel'd. 'Tis true, the *Roman Empire* hath been seen to become *Arrian* in a very little while, by the persecution of the *Emperors*. But *Arrianism* was a speculative *Heresy*, and the *Arrians* cheated the People by *equivocal* Confessions of Faith, which taken in good sense, might now be subscribed unto. And for other things, their *Worship, Prayers, Ceremo-nies, Altars, Bishops, Government*, twas all alike; and so the passage from one to another was very easy. But here is the greatest *difference* imaginable, in worship, the object of adoration, the manner of it, in Ceremonies, Government, and Discipline. The *Reformed Religion* and the *Roman* differ as Day and Night; so that there must have been a prodigious Current, for the passage from one to another in so little time. 'Tis a frightfull and surprizing thing to see People make less difficulty to change their *God*, than good Subjects would do to change *their Prince*; in case an Enemy break into any Country, he would not find People so ready to abjure their former Oath of Fidelity. 'Tis true, this *kind of persecution*, which is made use of against the *reformed*, seems to me more *cruel* and more likely to overcome their constancy, then *Massacres, and Fires, Wheels, and Gibbets*. When a man can see to the end of his sufferings, though that end be death, he may be able to stand his ground: but when he is given over to an hundred Executioners, who are commissioned to torment him by turns, without giving him the least repose, I confess, this is the ready way to despair. If they did nothing more than hinder a man from sleep,

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it were sufficient to make him distracted, and to make him do what ever they would have him. 'Tis certain then, that several of those who have yielded, would more willingly have suffer'd death for their Religion, and have earnestly and seriously desired it. But what is very strange, is that the greatest part have not tarried for these *Persecutors*. At the very approach of the *Dragoons* they cowardly complied, and a small number of True Believers remain'd victims, expos'd to the Rage of an *Army* of an hundred thousand men, which were let loose upon the *Kingdom*.

This, I say again, is without Example in any *History*. *S. Cyprian* in his Treatise *de Lapsis*, seems to say that some such thing happened in the persecution of *Decius*; but he himself in his *Epistles* makes it evident, that the *Apostacy* was not so general: for he remits those who had fallen to be judged at the return of Peace, in the Assemblies of the Faithful who persevered; so that the number of those that persevered must have been considerable. In our time it would be difficult out of every Flock to make up an *Assembly* of such as persevere to judge the rest. 'Tis therefore an Event, wherein we must admire the depth of Divine Providence. 'Tis a speaking Prodigy, which tells us, we are now in those last days, when Christ should come, and not find true Piety, or true Faith upon Earth. This is a Touch-stone for all *Protestants*; their Brethren of *France* were not more wicked than others: Wherefore we may believe, that the same thing would happen in any other place, on supposition of the same Circumstances; and consequently, that Christian courage and true Faith are at this day very rare, and few Instances to be found. *Lastly*, this Affair tells us, that God would melt the Heart of that People, and suffer them

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them to sink and be swallowed up , that he may shortly raise to himself another , a new People. These are the *Characters* of this *persecution* , which makes me regard it as very singular and extraordinary in its kind , and consequently as a presage , that God will shortly finish the establishment of his *Kingdom* , and the *Ruin* of that of *Antichrist*. If we only consider , how this *Persecution* hath been more effectual than any the *Church* ever suffer'd , it were enough to make us judge , that the *Devil* now employs his utmost force and power , as apprehending 'tis the last Time , and that the ruin of his *Kingdom* is at hand. When *Paganism* was ready to fall under *Constantine* , he then excited the sharpest *persecution* under the Emperor *Dioclesian*.

These are the different Reflexions that conspired to possess me , that the coming of our Lord was near , to *destroy the wicked one by the Breath of his Mouth*. I had a strong inclination to be certain and assured of the truth of these Thoughts , which could no otherwise be done but by finding in the *Apocalypse* , the accomplishment of those *Circumstances* , which were to precede and accompany the fall of the *Babylonish Empire*. With this design I betook my self to read over the *Apocalypse* , not the several Commentators on that Book , but the Book it self , only with the Exposition of *Ioseph Mede* , whom I formerly look't upon as a man inspired for the Interpretation of the *Prophecies*. His *Key of the Apocalypse* , and annexed commentary , did heretofore charm me. I could find nothing like it in all the other Expositors. I added that of his *Chronicles* , and his Book called *The Apostacy of the latter Times* , which is a large Commentary on 1 Tim. Chap. 4. v. 1, 2, 3, 4. And the Spirit saith expressly , that in the last times there shall be some who shall

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shall depart from the Faith. Besides several excellent and curious things, (a part whereof you will find in this Treatise) I met with in that Author the thing which I so eagerly sought for, *viz.* the true *Epocha* of the 1260 *years*, during which Time the *Antichristian Empire* should last; he makes them to begin about the *year* of our Lord 450. or 455. by dateing them from thence, they must end about the year 1710, or 1715. which agrees very well with my conjecture. But *Ioseph Mede*, who set me right at first in the beginning of the true path, forsook me in the middle of the way; and when the circumstances and preliminaries of the *fall of Babylon* were to be adjusted according to this Calculation, which are so exactly described in the *Apocalypse*, I found no assistance at all from him; on the contrary, he led me out of the way, wherein he himself had put me, and to make me wander and go astray. According to the *Epocha* which he himself had mark't, for the beginning of the 1260 *years* for the reign of *Antichrist*, I should see the end of it in 25 or 30 *years*, but according to *Mr. Mede* there must be many Ages to accomplish all things which are to be fulfilled before the period of the *Kingdom of Antichrist*.

In the 11th, 14th, & 16th, Chapters, we have an account of the Circumstances and degrees of the *Fall* of that *Empire*; the *Eleventh* Chapter speaks of the death of the *two Witnesses* for three days and half, of their *Resurrection*, and of the *fall* of the tenth part of the *City*, &c. In the 14th, Chap. where the *Fall of Babylon* is divided into two Acts, one is called the *Vintage*, the other the *Harvest*. In the 16th. Chap. where the *seven Periods* of the declension and *Fall* of the *Antichristian Empire*, are set forth by *seven viols* and *seven Plagues*; of all this

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Ioseph Mede understood nothing; yea, supposing, as he doth, that of those *seven Plagues* not above *two or three* were come to pass in his Time, he remits usfar enough off for the accomplishment of the *five* others. The *Periods* described by every *Viol* are each of them more than one Age: so that we should have four or five hundred *years* yet to come, before the end of the *Kingdom of Antichrist*. If every one of the *four* viols, that remain to be poured out, were but of fifty *years*, we should have yet two hundred *years* longer to wait.

I confess, that after having read those places of the *Apocalypse*, and reviewed them twenty times, I understood nothing more therin; I was only more and more confirmed, that no man had rightly understood them. In the midst of these distractions I yet begun my work, without knowing well where I went. But I can say, that God so opened mine eyes in the way, that gave me unexpressible consolation; for after having consulted the *Eternal Truth* above an hundred times, with a deep Humility, and very great Attention, at length I received an answer, at least I believe so, and think it very plain; that *all that must precede the last Fall of the Antichristian Empire, is fully accomplished*. I have no right to require the same assurance from others, neither do I require it. But that which I demand at least, is a little of that *attention*, which I imployed in the meditation of those divine *Oracles*, and then I am perswaded, that if you are not as fully convinc'd as I am, you will yet see reason enough not to condemn me of rashness.

In the first part of this work, you will find nothing new for the substance of it; for 'tis a long time that *Rome* hath been called *Babylon*, and that the *Characters* of the *Antichristian Empire* have

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have been confest to be found in the *Papacy*. I believe nevertheless, that you will find that *Truth* better cleared, and made more manifest, than hitherto it hath been. This Controversie about *Antichrist* hath languisht for an hundred years; it hath been unhappily abandon'd, on a politick account, and in obedience to *Popish Princes*. 'Tis a wicked Complaisance, for which we are punish't, and which hath cost us very dear: for if we had perpetually expos'd this Great and important *Truth* before the Eyes of the *Protestants*, that the *Papacy is Antichristianism*, they would not have fallen into that degeneracy and apostacy, which we see at present. How could they have resolv'd within themselves to submit to *Antichrist*, and return to his Party! But 'tis so long since they heard it so called, that they have forgot it. They thought it was only a transport of zeal in the *first Reformers*, from which we were now come off. There was something in that neglect and forgetfulness, which seems to discover the finger of God: He would that this horrible catastrophe should happen, and to that end permitted that this important *Truth* should be neglected, and those controversies only which were but accessory should be minded, and that this should be pass't over, that the *Papacy is the Antichristian Empire*: they who for want of giving heed to that *Truth* are fallen, ought now to think of it, and tremble to consider, that they have voluntarily plung'd themselves again into that *Babylon*, out of which God had so wonderfully delivered them. In my opinion, this is so fundamental a *Truth*, that without it a man cannot be a true *Christian*: to confound the Kingdom of *J. Christ* with that of *Antichrist* is an unsufferable Fault: in some Ages for certain God hath permitted that

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Ignorance; but we are not now in those times: we must now declare for one party, and stand our ground. There is no Communion between *Christ* and *Belial*, between the Prince of *light*, and that *Destroyer*, who is truly an Angel of *Darkness*; that *Controversy* was so much stifled and laid asleep, that our Adversaries believed it dead, and thought that we had renounc't that *Principle*, and the ground of all our *Reformation*; for I cannot believe the *Reformation* to have been on a good foundation, but on this account. Some *Protestants* (the reproach and shame not only of the *Reformation* but of the Christian name) have contributed to efface these Ideas from the minds of men, by turning to another sense what the H. Ghost saith of the *Antichristian Empire*, making such Commentaries of the scripture, as overthrow the design and meaning of it, forging Histories at pleasure, by that means to find the accomplishment of *S. John's Prophecies* in the first ages of the *Church*. At present therefore we must revive that *Truth*, which we had almost suffered to dye. This is the Time when we must endeavour to open the Eyes of the *Princes* and *People* of the Earth; for behold *now* is the Time when they ought to eat the flesh of the Beast, and burn it with fire, strip naked the whore, and tear off her ornaments, and make a full end of *Babylon*. Within a little while these great Things must come to pass; 'tis high time then to awaken *men* in order to it. This is what I attempt in the first part of this work, wherein I discover, after another manner than hath been done hitherto, the *true* Characters of that *Antichristian Empire*. In which I must acknowledg my great obligations to my forementioned Author, *Joseph Mede*; for no man hath taken pains upon that subject with so much success as he.

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You will see the admirable *Type* of *Antichrist* in the famous *Antiochus*, carried farther than ever it hath been, and the explication of the *three years and half*, or *1260 days*, much clearer than ever hitherto it hath been made. But I must here advertise, that to comprehend the full force of my Arguments, to prove the *Papacy* to be the *Antichristian Empire*, to the reading of this work, you must add that of my *Lawful Prejudices against Popery*; for in that book you will find the proof of all the Characters of the *Antichristian Empire* enlarged. I mean not only those *Chapters*, wherein the explication of some passages in the Prophecies concerning *Antichrist*, I apply them to the *Pope* and his *Empire*, I speak principally of those *Chapters* where I describe the *Corruption*, *Covetousness*, *Pride*, *Idolatry*, *Paganism*, the fabulous and lying *Spirit of Popery*, all characters of *Antichristianism*, as in this work is shown. I desire all those who have any care of their salvation to *Read* those *two pieces*; and I dare be confident that all those who have not a seared Conscience will be sensibly affected with what they shall there find, and conceive a just *Horror* for that *Religion*, which hath held the *Truth* under so long and cruel a Captivity. That I may render my *Lawfull Prejudices* the more useful to my design, which is to make the *Papacy* appear to be the true *Antichristianism*; I am resolved, according to the advice that hath been given me, to *abridge* it; but instead of making a pure and simple abridgment, I shall, in contracting it, change the *Prejudices* into so many *Characters* of *Antichristianism*: and show, that there is no one of those *Prejudices* but is a character of the *Antichristian Empire*. If any thing retards this design, it will be my desire to see whether *Mr.*

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Arnaud will make good the promise of *F. Simon*, and reply to that *Book*. So that when I *Abridge* that *Book*, I may at the same time refute the *Sophisms* *Mr. Arnaud* is preparing. *This first part regards the Time past.*

The *second part* contains the explication of *Things Future*, or rather of those which we *believe* are yet to come, there are many things therein which will certainly be surprizing to you, as they were to me; and if you read with any favourable opinion, what I say upon the 11th, 14th, and 16th. *Chapters* of the *Apocalyps*, I cannot believe you will have much different *Thoughts* from mine. I will not call them *Conjectures*, let them be such to others, I consent; but as to *me*, there is something more; for I think I have discovered which are the *two* parts of the *Fall of Babylon*, wherof one is called the *Harvest*, the other the *Vintage*. I believe that I have found the *seven viols* of the 16th. Chap. to be *alreadypoured out*, which were supposed to be yet to come, which to me is an argument, that the *Reign of Antichrist* is near its end. I know not whether others have discovered any thing of this before me; I pretend not to have perused all the *Modern Commentators* on the *Apocalyps*; on the Contrary I have read very few of them, having experienc't, that the diversity of *Ideas* that remain in the mind, serve but to obscure the *Truth*, and cause one to lose it. *Some* I consulted before I made this *second Edition*; but I found nothing capable to make me alter my sentiments, or that could furnish me with any new light. *Dr. Moore* is one of the latest *Commentators* on the *Apocalypse*, and one of the most esteemed. I found, that he follows *Mede* in every thing, save in the explication of the *Harvest* and the *Vintage*, of the 14th. Chap.
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the *seven viols* of the 16th, and the *death* of the *two Witnesses* of the 11th. Chap. that is, that he had followed him in those places; wherein he had succeeded well: 'tis in effect impossible to differ from him in those places. But in those places where *Mr. Mede* was not Happy; *Dr. Moore* is no more so than he. If any other hath discovered these Truths, he will oblige me that shall let me know it. I shall be rejoyc't to understand, that any other hath made the same discoveries: this will confirm me in the perswasion which I have, *that I have found that which I inquired after.*

After having proved in this *second part*, that the *end* of the *Reign of Antichrist* is at hand, I treat of that which is to follow *after that Fall*, viz. the famous *Reign of Christ upon Earth*, which hath been so often contradicted since the Beginning of the *Christian Church*: I have enlarged a little upon it; as being one of the most consolatory Truths which is in the whole Scripture; I cannot but ascribe to a secret providence of God, that *Blindness*, which most *Christians* have been under hitherto concerning it; for certain reasons, God would not that they should see that *Reign of Christ* in the *Prophecies*, tho it be there as clearly described as the *Coming of the Messiah*, which yet the *Jews* will not see to be there, you will therein find one *Chapter*; for which the *Jews* are indebted to me; for I re-establish them in their *Rights*, and in their *Hopes*, farther than *Christians* have as yet done. Among the proofs of the *Reign of a thousand years*, you will find an explication of the *Type* of the work of *Creation*, which will not be unpleasant to those who love *Mysteries*. I have nothing to say in vindication of *this book*. It must run the common risk, it must be left to the Judgment of the pub-

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lick; a Risque so much the greater, in that treating of *Prophccies*, no man thinks himself obliged to subscribe to the thoughts of those who interpret them. I may well expect to be ill treated by others, the learned and the wise, as they pretend to be, who mock at all *Prophccies*, and all those who go about to interpret them; these men are upon the borders of Impiety, if they are not already plunged into it. 'Tis not for their sakes that I write; I despise them, at least their Judgment; but I pray God for their salvation: 'tis for the comfort of the Good and upright that this *work* was undertaken; God grant it may contribute to it; if I am deceived I shall have but my common Lot with many others; nevertheless, I deserve some thanks for my good Intentions. Let me add one word, that this is not a *book* to be read Curforily over, and that but once, I consent that it be read the *first* Time as a *Romance*, but let such a one *return* to it, and lay aside his Prejudices by little and little, and at length accustom himself to those *Idea's* that at first seemed strange. This advice I give chiefly to *Roman Catholicks*, as soon as they perceive by the *title* of a *Book*, that the design is to perswade them that *their Religion is Antichristianism*, they fall into a rage, and their Passion blinds them. But yet for once let them take the pains to read it as a *Romance*, and afterwards let them think that the matter deserves at least to be examin'd, because no less than their Eternal Salvation is concerned in it: I have no design to anger them; I desire their Salvation. 'Tis the only end I propose, God is my witness.

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A Supplement to the Advice to all Christians.

This is what I have advertised the publick in the *first Edition* ; in this *second* I find my self obliged to *remove two scandals*, which I have learnt have been taken on the account of this *book*. *First*, there are some who believe the hopes I give of a *Re-establishment*, within a few *years*, may do much *Hurt*, because all those who are thus perswaded, will suffer themselves to sleep secure in the mean time in the *Communion* of the *Roman Church*, saying, *if it be thus, we may expect a while, and bear our Captivity as well as we can, we shall ere long see the end of it*. During which expectation they will still go to mass, and joyn in the superstitions of the *Church of Rome*. To this I have *two* things to say; *First*, that God's ends and ways are different from ours; at this rate God should never have promised to deliver his *Church*, that men might not grow secure in the Expectation of it. God hath almost always hid Events from us, and would not that *at all times* the *Prophecies* should be understood, lest the knowledg and understanding of them should prejudice their *accomplishment*; lest men should oppose it, and stand upon their guard in that respect. But who knows whether God ought not at last to make the *Prophecies* be understood, that they may the more easily be fulfilled? who knows, whether so many of the *Romish Communion*, who are already disgusted with their *Religion*, may not open their Eyes by the *Light* which we set before them, and resolve to become instruments in the hand of God, for the accomplishment of this great work? 'tis certain that oftentimes *Prophecies*, Counterfeit, or Real,

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have inspired those for whom they were made, with the design to effect the things that were promised them : after all , when God discovers any truths of this nature, he hath his reasons for doing so, and we ought not to resist it , upon pretence of some ill Consequences that would follow. *Ieremy*, during the siege of *Ierusalem* , declared to all the world , that the *Chaldeans* would take the *City* ; should he have forbore to speak that Truth, which God had revealed to him, because of some ill Consequences ? 'Tis evident, that nothing was more proper to lessen the courage of the Inhabitants, and to promote the taking of the *City* of *Ierusalem* , than such a discourse of the Prophet.

The *other thing* which I have to say on this *first scandal* , is this, that such who take occasion from this *Book* to *continue* in the *Roman superstition* , waiting for deliverance, have no need of this book to cherish the disposition they are in to remain there. They are people who only search for Pretences , to flatter themselves in the condition they are in , and can never want them either here or there , from this thing or another. But in truth, nothing can be more ridiculous than to take occasion from hence , to continue in the *Roman Church*. In *three* or *four* years or more there will be a great change in the *Papacy* , we must than remain there , waiting till that *Change* happen ; 'tis to the same effect as if I should say , *I am in an house that is on Fire, and that is ready to Fall, I have good assurance that in three or four years it will be rebuilt , therefore expecting that , I must suffer myself to be burned in it , or to perish under its ruines. I am near a filthy and poisoned water , in a little time some one will come and cleanse the fountain , and render it wholesome ; in the mean time expecting that , let us drink*

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of it. A man must be besides himself, that should argue after this rate; no less must he be, that shall reason as these cowards and Apostates do. *Within some years the Reformation shall revive, waiting for that, I will continue in a wicked Religion, wherein I cannot be saved; I will partake in its Idolatry, and basely suppress the truth of God within my breast.* A sin of a quarter of an hour is enough to destroy a man Eternally; and shall it be thought, that the *Idolatry* and most shamefull *Hypocrisy* of two or three years are venial crimes? To betray a mans Conscience and the Truth, by one single act, deserves Hell; and they flatter themselves, that God will *Indulge* them in a *treason* continued in for several years: they who reason after this manner have they any revelation from God, that they shall live three or four years longer, or that they shall have the leasure to repent? and what will become of them if they dye in that treasonable state? so far is the *Hope* that I give from being capable to make them *continue* where they are, that nothing can be more effectual to make them quit it. Their *Possessions* and *profit* is that which retains them; could they be perswaded that in a few years they should recover them again, it would not be so difficult to forsake them now.

The other *scandal* which I know hath been taken, is concerning *the Reign of a thousand years*; many *Divines* in this country have greatly murmured at it, even so far as to threaten to complain of me. I am sorry it is so; for I should be glad not to displease my Brethren. In the mean time, I patiently expect what they will do in it; and by waiting, I shall know whether our *Conducters* intend to make *new* Articles of faith, and whether *Cocceanisme* be become an intolerable Heresy. *M.*

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Cocceius, upon the 11th. Chap of the *Apocalypse*, proves this *Reign of Christ* upon earth, by the same passages and the same arguments as I do, Except that he refers not to this the thousand years of the *Dragon* being bound, in the 20th. Chap. Since my arrival in these *Provinces*, I have fallen in with nothing of that famous *Divine* but in *this article*. If I should have agreed with him in some others, I should not be ashamed of it, and I know not what trouble any one can give me for one only article of agreement with many Able *Divines*, who are Good men, and very orthodox. But I would fain know what it is in this opinion that so much offends these Gentlemen. Is it any thing contrary to any Doctrine of faith, and which doth directly or indirectly strike at the foundation? It is worth while to know, that such as can produce a little of their own, and labour usefully for the glory of God, if they hate the Spirit of Licentiousness, are not like to become slaves to certain prevailing opinions, only on this account, because they are prevailing. I shall conclude by advertising the Reader, that he will find this *second Edition* to be enlarged throughout the whole book, especially as to what is *Prophetical* in the *Apocalypse*, which was not explained in the *first Edition*. It was believed, that by showing a compleat system of all the Events foretold in that book, we should give the more light to each of the several *Visions*; for we shall find that every thing is well followed, and that the order of the *Prophecies* is the same with that of the Events, or for the most part is so.

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THE

THE
ACCOMPLISHMENT
OF THE
PROPHECIES,

OR THE
Approaching Deliverance of
the CHURCH.

THE FIRST PART.

Of the Establishment of the *Antichristian*
Empire, & its Characters.

CHAP. I.

*Of the Seven Epistles to the Seven Churches.
That in all probability they are not Pro-
phetical. The Thoughts of Interpreters
thereupon.*



When I undertook this Work, I
had no Design to make a com-
pleat Commentary on that
which is Prophetical in the *Ré-
velations*, as did appear in the
first Edition : However, when I observed
B that

that without designing it, I had explained almost the whole *Apocalypse*, I did believe that as for three or four chapters that remained to be explained, I ought not to leave them behind, tho they had no respect to the scope of this book, which is to find out *Antichrist*, & learn when his Empire must end. When one sees a system that is very perfect, & well attended with all the events foretold in this book, this will give such a fair aspect of truth to all the parts of it, as will be most easily perceived. Moreover the publick may have observed, that in the pourtraiture of Antichrist, I have referred the Reader in many chapters, as in the 13th. & the 17th. to my Book of *Prejudices*. Now as I have promised to epitomize the book of *Prejudices*, I thought it would be more proper to bring out of that book into this present work all that respects the Prophecies & their Explication on the subject of the description of Antichristianism, than to refer a part of this to another Book. So that in this second Edition there will be found an explication of all that is propheticall in the book of the *Revelation*.

We believe with the learned *Joseph Mede* that this book is divided into two parts. The *first* is contained in the book sealed with seven seals, which is to be seen in the beginning of the 5th. Ch. And the second in the book which the Angel gave to *S^t. John* in the 10th. Ch. The two little books move upon the same time; the one & the other reach even to the end of the World; but they do
not

not say the same thing, & have not the same object. For the first little book that appeareth sealed with seven seals, principally respects the affairs & the adventures of the first Period of the fourth Monarchy, viz. the *temporal Roman Empire*. And the second book contains the destinies of the Church corrupted during the same ages, & the same duration of time; this is what we call the *Spiritual Roman Empire*. I say, that the first book contains properly the destinies of the Empire; not but that those of the Church are included in it too. For that which God foretold should befall the *Roman Empire*, was always with respect to the Church, to its Persecutions, & the great Changes that befall it. So that to speak properly, the whole work respects the Church. But the second little book, which reaches from the 10th. Chapter to the end, respects the Church, & what was to befall it, much more particularly; yea & more clearly.

The first thing that appears in the book of the *Revelation* is the seven Epistles to seven principal Churches of *Asia*, contained in the three first Chapters. 'Tis very much question'd whether these Epistles are Prophe- tical or not. Some maintain that they are with a great deal of heat, & others deny it. As for me, I have nothing certain to say upon it. So that I would not raise a prejudice against any person or any opinion by my own; tho I am much more enclined to believe that there is nothing of prophecy in

Q. Whether the seven Epistles are Prophe- tical?

them, but that all that is said in these Epistles, refers to things that had happened in those seven Churches. It is certain that the *Revelation* is nothing but an Epistle. This is clear by its beginning & end. Now it was not usuall with the Apostles to direct their Epistles to the Universal Church in generall of all places & all times, as some would have *St. John* here to have done. The Apostles were wont in their Epistles to rank in the first place what they had which was dogmatical & Prophetical to write of; & afterward came that which respected what was moral. This is the method of *St. Paul*. *St. John* on the contrary in this Epistle sets that which is moral therein, before that which is Prophetical. The reason is because he little design'd to stay upon that which is moral, & his principal aim was to relate the visions which God had given him. Therefore he dispatcheth in the beginning that which was to make the least part of his Epistle, & which was less important, that without diversion he might stick to that which he principally intended therein.

Why the
H. Spirit
wrote but
to seven
Churches.

I see but one thing that seems mightily to favour the opinion of those that believe that the seven Epistles are Prophetical. 'Tis the number of seven. Why did the H. Spirit write to no more than seven Churches? Were there not many more in *Asia*? Were these the only ones in which there was any thing to be reprov'd, or to whom the H. Spirit had something to say?

It seemstherefore that the seven Churches are the Universal Church of all Ages divided into seven Periods. But this reason doth not appear strong enough to me. *First*, because the number of seven is evidently consecrated in the *Revelation*. The holy Spirit useth it in counting up all things, the seven Spirits, seven Lamps, seven Angels, &c. Surely whatever we understand hereby, 'tis certain that the number of Spirits, of Lamps & of Angels is not reduced to the number of seven. Not but that oftentimes the number of seven in the *Revelation* must be taken for a determinate number as in the seven Seals, in the seven Trumpets, & the seven Vials; but that is when the division of time into Periods is treated of. Now this is that which is doubtful, that by these seven Churches are meant seven Periods. And we shall also see hereafter that what is said to these seven Churches doth not at all agree with the events, in what manner soever the times be divided. So that this only thing that the H. Spirit maketh here seven Churches doth not prove that they are so many Period's of the duration of the Church. 'Tis probable that by these he means all the other Churches of *Asia*, and if any will have it so, all those that were at that time in the world. And he chose among these seven the names of the principal ones, intending that the other lesser Churches should reckon that as spoken concerning their present estate, which is spoken to the seven principal ones among them.

2 dly, Who knows whether there were at that time more than seven considerable Churches in *Asia*? The other were so very much below these, for Dignity, Grandure & Excellency, that the H. Spirit judged it not proper to make any account of them, the Advertisements that he gives to these seven Churches being sufficient for the Disorders which might be in all the others, which Disorders were apparently the same. For 'tis usuall enough for little flocks to follow the examples of the greater ones.

Lastly, it doth not appear that the holy Spirit, in what follows, hath divided the duration of the Church since J. Christ's time to the end of the world, or to the coming of Jesus Christ's Kingdom into seven Periods. For the seven seals, the seven Trumpets, the seven Vials, do not each of them take up all time. They succeed one another. The seventh seal brings forth seven Trumpets, & the sixth Trumpet is subdivided into seven Vials. It had been very methodical in a Revelation, after having obscurely mark'd out the seven Periods of the Church by the seven Epistles, to describe the same times by seven other Characters more observable & more distinct. This is indeed what some modern writers do believe that God hath done; pretending that the seven seals & the seven Trumpets are co-temporary, & divide the duration of the Christian Church into seven Periods, as the seven Epistles to the seven Churches do. But this opinion will not appear probable to those
that

that study the Prophecies & the events with any application of mind.

I look on that as nothing that is said to support the mystery of the seven Churches, *viz.* that we do not see that such things happened in the seven Churches of *Asia*, which are there named, as have any resemblance with what the H. Spirit saith to them. How should we see it, seeing we have not the particular History of those Churches in that time? Besides, tho we do not know the particulars of those events, yet there is nothing in the seven Epistles which doth not very well agree with the Estate of the Church that then was; without any necessity to seek out events mystically meant in future ages.

The principal thing that hinders me from closing with the opinion of the Prophetical sense of the Epistles, is that I do not find that the applications which are made of them to the Ages that have past since the Apostles, do answer expectation. 'Tis true, there are some places where the applications are not unhappy. But seeing this is not to be met with every where, I believe that they have hit luckily by chance. Otherwise the Prophecy should every where agree with the events. To the end one may better judge of the force of this last reason, I shall set down two or three of the mystical interpretations that are given to these Epistles. This will please those who cannot or will not go to seek them in their Springs.

The applications that are made of the seven Epistles to the seven Periods are not happy.

I begin with that of *Patrick Forbes* a Scotch

The ex-
plication
of the my-
stery of
the seven
Churches
by *Forbes*.

Divine, that lived & died in the beginning of this age. According to him the Church of *Ephesus* signifies the Primitive Church of the three first Ages. The Praises which the H. Spirit gives it, *I know thy works & thy labour, & how thou canst not bear them which are evil, &c.* These praises I say may well agree to the Church of the three first Ages. But those which God gives to the Church of *Thyatira* afterwards are greater. Yet 'tis certain that the fourth Period of the Church did not come near the Church of the three first Ages in fervency & purity. The *Nicolaitans* that are spoken of in this Epistle to the Church of *Ephesus*, may signifie all the Hereticks, all the kinds being meant by one. But seeing the Church of all Ages hath had its Hereticks, this character can't distinguish this Period from the others.

The second Epistle is to the Church of *Smyrna*, & *Forbes* would have this to be the Period in which the *Arrians*, *Macedonians*, *Nestorians* & *Eutychians* reigned. That is to say, that this Period will comprehend the fourth, & the fifth Age. But how can these words be applied to those Ages, *I know thy works & thy Tribulation, & thy poverty (but thou art rich) & I know the blasphemy of those that say they are Jews but are not, but are the Synagogue of Satan?* See here are praises that are no whit inferiour to those that were given to the Church of *Ephesus*. Yet 'tis certain that the Church, in these Ages was corrupted, & lost all the beauty

it had in the three first Ages of the Church. Its manners were corrupted, & its worship was marred by the invocation of Saints & the worship of Reliques. What will become of that *Persecution of ten days* that God predicts to this Church of *Smyrna*? 'Tis true the Church was persecuted under the *Arrian Emperours*; but it doth not appear very well why this is described by number of ten days.

The third Epistle is directed to the Church of *Pergamus*, & according to *Forbes* this is the Period of the reign of Antichrist. The foregoing Periods were but of two or three hundred years; this must be above a thousand years. Here is found something that is pretty like this Period. *I know where thou dwellest, even where Satan's seat is.* To which may be added that the martyr *Antipas* spoken of in this Epistle signifies *Anti-papa*, an Enemy opposing the Pope; & that this signifies all those that have opposed the tyranny of Antichrist. But the rest doth by no means agree to this Period. *I know thy works, & that thou holdest fast my name, & hast not denied my faith.* These praises do by no means belong to a Church so corrupt as was that of the third Period under the reign of Antichrist. *Thou hast them that hold the Doctrine of Balaam who taught Balak to cast a stumbling-block before the Children of Israel, to eat things sacrificed unto Idols & to commit fornication.* By this must be meant those evil Christians that joined in with the Antichristian

an Idolatry. Now these people are not well described by *thou hast them*; for this imports, that it was not the body of the Society. And on the contrary, under the Antichristian Empire, the greatest part of men did partake of his abominations.

The fourth Epistle is directed to the Church of *Thyatira*, to which the H. Spirit gives these great praises *I know thy works, & Charity, & service, & Patience; & that thy last works are more than the first*. Forbes would have this be that Period of the Church, in which the Church began to reform her self, & in which the good separated from the evil. *i. e.* the Church from the *Albigenses* to *Luthers* time. Now I leave every wise man to judge if a small number of *Albigenses* & *Waldenses*, that separated from the Church of *Rome*, & that endured so short a time, could deserve from the whole Christian Church, so generally corrupted, the fairest of all the praises that the H. Spirit gives to the seven Churches.

Thou sufferest that woman Jezabel that calleth her self a Prophetess, to teach & to seduce my servants to commit fornication. This *Jezabel* I confess very much resembles the Antichristian Church. But Why should the *Albigenses* be blamed for suffering the *Roman Church*? How could they destroy it, who were so weak? Did they not cry out upon her as *Babylon* as much as they were able?

Sardis, is the fifth Church to which the H. Spirit writes, & according to *Forbes* 'tis the

the Reformed Church, in which neither *Jezebel*, nor *Balaam*, nor the *Pope* nor *Poper*y are any longer tolerated, because she broke with the *Roman Church*. But why would we have the Ages of our *Reformation* since *Luther* to be branded with so black & fatal a Character, *Thou hast a name to live, but art dead? Be watchful, & strengthen the things which remain, & are ready to dy; for I have not found thy works perfect before God.* I think our *Reformation* deserved at least as much praise as that of the *Albigenses*. The Zeal thereof was great, & the Doctrine pure.

Philadelphia is the sixth Church, & signifies according to *Forbes*, the Church that shall carry the *Reformation* to its greatest height, that shall have but a small number of members, but they shall be very Zealous.

Laodicea is the last Church or the last Period. The Holy Spirit terribly blames it. *Thou art neither hot nor cold. Thou saist I am rich, & have need of nothing, &c. & dost not know that thou art wretched, & miserable, & poor, & blind, & naked.* According to *Forbes* this is those Churches that making all their glory to consist in their having quitted *Babylon* do fall back, & make Religion to consist in nothing but duties purely external. This last Period must be placed at the end of the World. Thus you have *Forbes's* system.

Let us proceed to that of *Cocceius*.

According to this later Author, the Church of *Ephesus* is the Apostolical Church, *i. e.* that

The Ex-
plication
of the my-
stery of
the seven
Churches
according
to *Cocceius*.

that wherein the Apostles preached. So that this Period must be extended to the death of *St. John*. The *Nicolaitans* spoken of in this first Epistle, are Hereticks in general. *Nicolaos* in Greek signifies the *Conquerour of the People*. 'Tis the Character of Hereticks to make themselves masters of the people by seducing them.

The Church of *Smyrna* signifies the Church suffering in all places, & especially that of the three first Ages. The persecution of *ten Days* according to this, must signify the ten Persecutions, which the Church suffered during those three Ages under the *Pagan Emperours*. This doth not fall out ill; but I fear it was chance that made this hit; for the rest doth not fall out in the same manner. The holy Spirit saith, *Some of you shall be cast into Prison, that ye may be tryed*. This is very feebly to express the great number of Martyrs, and the cruel Sufferings to which the Church was exposed during these three first Ages of the Church. 'Tis much more probable, that this signifies some light Persecution that was to befall *Smyrna*, in which Persecution the Evil should not go beyond the imprisoning some particular Persons.

The Epistle to the Church of *Pergamus* is the third, & according to *Cocceius*, 'tis the Church from *Constantine's* time to the birth of Antichrist. *Pergamus* is the name of a famous fortress of *Troy*. *Rome* signifies strength or fortress. 'Tis in *Rome* that satan's seat is. But why should the seat of satan be fixed in *Rome*
con-

converted by *Constantine* ? It had been much better to have fix'd it in *Rome Pagan*, or to reserve it for *Rome Antichristian* that was to follow immediately after. *Antipas* the martyr signifies (saith he) the Orthodox that maintain'd the consubstantiality of the Son. *Antipas* for *Antipatros*, & *Antipatros* for *Isopatros*, equal to the Father. I have nothing to say hereupon, but it doth not please me very well.

The Church of *Thyatira* is the fourth, & signifies according to *Cocceius* the Church under the reign of Antichrist. *Jezebel* that appears in this Epistle is the Antichristian Church. They that suffer *Jezebel* the Prophetess are the elect mingled among the Antichristian Idolaters. That sickness that God would send on *Jezebel* in casting her on her bed, are those mortifications which Antichristianism was to receive by the several disasters that beset the *Roman* Church till the Reformation. This falls out pretty well, but 'tis by meer chance; for how can that magnificent Elogy be applied to this period of the Antichristian church, *I know thy works, & thy charity, & thy patience, & that thy last works are more than the first* ? Never was the church so void of saints & of good works as in this sad Period.

Sardis is the fifth Church & the fifth Period, & according to *Cocceius* as well as according to *Forbes* 'tis the Reformed Church. But I say hereto as I said before on occasion of *Forbes*, why should we say of our Reformation *thou hast a name to live, & behold thou art dead; strengthen the things which remain & are ready to dy.*

Phi-

Philadelphia signifies brotherly Love, this is the sixth Church which carries in its name the character of a Church yet to come, wherein love and charity shall reign, but among a very small number of people. This church shall be persecuted. Attempts will be made to shut the door against its conversions. Yet after this the Kings of the Earth shall submit themselves to it. This is in after ages. So that we have nothing to say about it.

Laodicea signifies the Church that shall immediately precede the time wherein God shall pass that judgment spoken of in the 11th. ch. v. 18. i. e. when the reign of J. Christ shall come to be established on the Earth. That is to say, that immediately before the Kingdom of J. Christ comes on the Earth, the Church must fall into that dreadful decay meant by these words, *Thou art neither hot nor cold, thou art poor, blind & naked*. I do not well understand how all this hangs together. The Church of *Philadelphia*, which is the sixth, after it hath been persecuted shall remain victorious over all the Kings of the Earth, which signifies, that all the nations of the Earth shall be converted, see here the reign of J. Christ on the Earth. And yet after this comes a seventh Period, wherein religion shall almost entirely perish before the Kingdom of J. Christ comes on the Earth. Besides all other inconveniencies this system hath this further, viz. that besides these seven Periods an eighth must be added for the reign of the Church on the Earth. This is a thing that was never heard of, & the times were

were never in any prophecy divided into eight.

Dr. *Henry More* is one of the last that hath spent his Labours on the *Revelation*. He believes also that these seven Epistles are mystical & prophetical, & see how he understands them.

The mystery of the seven Churches according to Dr. *Hen. More*.

The Church of *Ephesus* is the Period that ran out from J. Christ's time to the tenth year of *Nero's* Empire. See here a Period short enough. There is not usually so great an inequality between the Periods that divide the times in the Prophecies. Moreover one may be assured that there is not so much as one word in this Epistle, that may not as happily be applyed to the two following Ages, as to the first: so that this Application is purely Arbitrary, and without any Ground.

The Church of *Smyrna* is the Period from the tenth year of *Nero*, to the year 324. i. e. to the Reign of *Constantine* and the Council of *Nice*. This falls in with *Cocceius's* Notion; wherefore I cannot approve of it for the Reason above-mention'd.

Pergamus, according to Dr. *More*, signifies the Church from the year 324. to the year 1242. during which time the Empire of Antichrist was establish'd, taking in the time in which the *Waldenses* and *Albigenses* appear'd in the World, and were extinguisht. The Foundation of this Explication is the Seat of Satan. *I know where thou dwellest, even where Satan's Seat is.* And the Martyr *Antipas*, that signifies, according to this Author, *Anti-Pope*, or

CON-

contrary to the Pope. This is a little glittering Light, but I am much afraid 'tis a Deceitful one. For *First*, Why should we comprehend, in this Empire of Satan, the Reigns of *Constantine* and *Theodosius*, which were so happy for the Church? *2dly*, Why should it be said to this Antichristian Period, *I know thy Good Works, and that thou hast not Denied my Name?* seeing there never were fewer that made profession of the Truth, than in this Period. If ever the Church may be accused of having renounced the Name of Jesus Christ, 'tis in the time of Antichristianism, which is called an Apostacy: so that this Article doth not hit well; but that which follows doth much worse.

Thyatira, according to this Author, is the Church from the time that the *Albigenses* were destroyed, to that time that entire Nations abandon'd the Communion of *Rome*. 'Tis it may be a time the most barren in Virtue, and the most overwhelm'd with Superstition, that ever was since Jesus Christ: yet must this great Praise be attributed to it, *I know thy Works, and thy Patience, and thy Charity; and that thy last Works are more than the first*. What is said to the Church of *Ephesus*, which 'tis pretended is the Apostolical Church, is not so honourable, nor so great; *Thou sufferest the Woman Iezabel, that calls herself a Prophetess*. How can this be applied to those Ages that have run out since the Ruin of the *Albigenses*, to the Reformation? *Iezabel*, that *Roman Whore*, hath not only been suffer'd and tolerated,

rated, she hath reigned with less Contradiction than in any Age.

Sardis is the fifth Church, which signifies the fifth Period according to Dr. *More*; and this Period is that of the Reformation, to the last Vial, *i.e.* to the last Ruin of Antichrist. 'Tis to this Church that the Holy Spirit saith, *Thou hast a Name to live, but behold thou art dead.* Can it be imagin'd, that God should give such great Praises to the Church that was since the Ruin of the *Albigenses* till the Reformation, and that the Holy Spirit should be made to speak with so much Disdain of the Reformed Church? What comparison is there between the Church in its Reformation, & that corrupted Church, wherein hardly any was to be found that preserv'd himself from the mighty Corruption of Error and Vice?

Philadelphia, which is the sixth Church, signifies a sixth Period, wherein Antichrist shall be entirely ruin'd, and the Infidel Nations be converted. This is to divine; and that which the Holy Spirit saith to the sixth Church, doth not exactly import any such thing.

Lastly; Laodicea, of which the Holy Spirit speaks in such disadvantageous terms, is the Church that must fall into decay after the Fall of Antichrist, and the Conversion of the People. And this Decay must bring the Church to the coming of the Kingdom of Jesus Christ on the Earth. See here a new Period, and of which there is not the least foot-step in all the

Prophecies. 'Tis a Period that must run out from the Ruin of Antichrist, and the Conversion of the People. All the Prophecies foretell, that the Reign of Jesus Christ shall come immediately after the Fall of *Babylon*, and the *Fulness of the Gentiles*. Yet here behold a Period, that separates these two Events, which ought to be joyned together.

Lastly; this System is subject to the same inconveniencies as that of *Cocceius*. There must be supposed an eighth Period for the reign of the thousand years, which Dr. *More* acknowledges. Now it must be confessed, that this eighth Period is altogether unknown to the Prophets; for we do not any where find, that the time hath been divided into Eight parts.

Those that will attentively reflect on what we have just now said, will confess, if I am not much mistaken, either that these Epistles to the seven Churches are not prophetical, or that the Mystery hath not yet been discovered: For nothing that hath been said about them, hath this certain Character of Truth, which is obvious to every one. The Prophecies must be like *Enigma's*, which till they have been well explained, seem unintelligible; but when one hath hit right upon them, they appear so clear, that they cannot otherwise be understood.

CHAP. II.

An Explication of the Vision of the four living Creatures, & of the twenty four Elders, contained in the fourth Chapter.

Seeing there's nothing propheticall in the three first chapters of the *Revelation* we may go on to the fourth Chapter. One may say, that this is the opening of this great & divine Theater on which these admirable propheticall Visions will immediatly appear. The entrance is like that of the Prophet *Ezekiel*. God appears in the Temple, which is in heaven, sitting on a magnificent Throne. Round about the throne there is a *Rainbow*: this is the Symbol of Peace. Before the Throne there was a *Sea of Glass like to Chrystal*. This may signify the Purity of the Doctrine of the Gospel, by which we are washed & justified. It is of Glass & of Chrystal, because of its firmness. For the Gospel is an eternal Covenant, that shall not be done away by a new covenant.

But that which is most considerable, here is the four living Creatures & the twenty four Elders that are round about the Throne.

6. *And before the Throne there was a Sea of Glass like unto Chrystal, & in the midst of the Throne & round about the Throne were four Beasts full of Eyes before & behind.*

7. *And the first Beast was like a Lion, & the second beast like a Calf, & the third beast had*

The explication of the vision of the twenty four Elders & the four living Creatures

a face as a man , & the fourth beast was like a flying Eagle.

8. And the four beasts had each of them six wings about him , & they were full of Eyes within , & they rest not day & night , saying , Holy , Holy , Holy Lord God Almighty , which was , and is , & is to come .

9. And when those Beasts give Glory , & Honour , & thanks to him that sate on the Throne , who liveth for ever & ever .

10. The twenty four Elders fall down before him that sate on the Throne , & worship him that liveth for ever & ever , & cast their Crowns before the Throne .

In the 4th. v. these Elders are represented sitting on twenty four seats cloathed in white Raiment , & having on their heads Crowns of Gold .

The opinion of
F. Mede
about
these four
living Cre-
atures &
the twenty
four El-
ders.

We must first know what these four living Creatures are , & then we shall easily guess what the twenty four elders signify. The conjecture of our *Joseph Mede* is ingenious & learned. He believes these four living Creatures represent the whole *Christian-Church* , i. e. all the *Christian People* , by way of allusion to the encampings of ancient *Israel* : It was , saith he , distributed into four bodies , three tribes in each body , each body had its commanding tribe that marched in the front ; & every one of these four tribes had its standard , wherein was the figure of a living Creature. *Judah* marched in the front of the *First* body , & had under it *Issachar* & *Zabulon*. *Reuben* was the second head , & had under it *Simeon* & *Gad*. The third head was *Ephraim* , which had

had under it *Manasseh & Benjamin*. The fourth head was *Dan*, to which were joined the tribes of *Asher & Naphtali*. This is what we read in the second Ch. of *Numbers*. Tis certain also that every one of these four bodies had its Banner & its Ensign. For in the same place there is express mention of four standards. v. 3. *The standard of the company of Judah*. v. 10. *The Banner of the company of Reuben*. v. 18. *The Banner of the company of Ephraim*. & v. 25. *The Banner of the company of Dan*.

But to this 'tis added, that these four Banners had the figure of four living Creatures. That of *Judah* had the figure of a *Lion*; that of *Ephraim* of an *Ox*; that of *Reuben* of a *Man*; & that of *Dan* of an *Eagle*. As for this last point tis known only by tradition. *Aben Ezra* saith so, *Barnachman* and *Chaskuni* all very modern Authors, & of little authority. Wherefore this last circumstance of these four living Creatures painted in the four banners is more than uncertain. It is not so much as probable. For God that knew the great inclination which this people had to Idolatry, would not have tempted them in placing among them images in so eminent a place. Yet 'tis principally on this circumstance that the conjecture is founded. For he would have these four living Creatures of the *Revelation* represent all the *Christian* people, because of the ancient *Israel* that marched under these four Banners. Supposing that these four living Creatures signify all the faithfull people, it must also be supposed that the twenty four

Elders represent the Pastors, & that they possess that place in the vision which the *Levites & Priests* held in the assembly of *Israel*. This also is the opinion of *Joseph Mede*. And he believes that the number of twenty four refers to the twenty four Classes of Priests which *K. David* made.

To find out the truth we have nothing else to do but to invert the opinion of *Joseph Mede*, & say, that the twenty four Elders represent the people, & the four living Creatures the Pastors. That the twenty four Elders & the four living Creatures both together represent the whole body of the Church composed of Pastors & people. This is unquestionably so, & whoever doth but carefully mind the matter, will not doubt it. But that the four living Creatures signify the Pastors, will not be doubted neither, when the thing is well considered.

The four living Creatures of *St. John*. are *Esay's* Seraphims, & *Ezekiel's* Cherubims.

First, we must know, that the four living Creatures are the same as *Esay* calls *Seraphims*. This appears; 1st, by the six wings: 2^{dly}, by the song *Holy, Holy, Holy*; characters which agree to the living Creatures of *Esay* & those of *St. John*.

2^{ly}. These also are the living Creatures of the two visions of *Ezekiel* in the first & tenth Chapters. These living Creatures of *Ezekiel* are called *Cherubims*. Each of them had four faces, that of a *Lion*, that of an *Ox*, that of a *Man* & that of an *Eagle*. These are exactly the four faces of the four living Creatures of *St. John*. with this difference, that in *Ezekiel*

kiel four heads are together on each of the bodies of the four living Creatures ; whereas in *St. John's* Vision each living Creature hath but one Head. But this difference is of no importance. For the design of the Mystery being to represent by these four Heads the Qualities & the Character of the Gospel-ministry , 'tis of very little importance that the four heads be on the same Bodies, or on different bodies ; seeing these four living Creatures represent but only one Ministry & not four different ministries. I will observe by the by that 'tis very strange , that those that are curious search with so much labour & uncertainty what was the figure of the *Cherubims* under the Law. For *Ezekiel* calling the living Creatures which he describes *Cherubims* in the tenth Ch. of his *Revelations* , I think it can't be doubted but that the figure of *Moses's Cherubims* was such as *Ezekiel* represents it to us.

What was
the figure
of *Moses's*
Cheru-
bims.

I say , that these four living creatures called *Seraphims* by *Esay* , *Cherubims* by *Ezekiel* , & only *Living Creatures* by *St. John* , represent the Ministry & the Ministers of the Gospel. They have four different heads ; the *First* is that of a *Lion* , tis the Emblem of Strength & Courage , which the Pastors must have in the Exercise of the Ministry. The *Second* is that of an *Ox*. This is the most profitable & most laborious Creature ; this represents the Profitableness of the Ministry & the laborious & indefatigable Courage of the Pastors. The *Third* is that of a

Man. This is the Emblem of Wisdom & of Reason, this signifies the sovereign Reason, Prudence & Wisdom of the Pastors, who must unite that with Wisdom & Courage. The *Fourth* is that of an *Eagle*; 'tis the emblem of Elevation & Penetration. There's no bird that flies so high. The Pastors must lift up men from Earth to Heaven, & fly up towards divine things: The Eagle sustains the rays of the Light, & looks stedfastly on the Sun: the Pastors of the Church are called to sustain the sight of the most adorable mysteries. These living creatures are called *Seraphims*, i. e. *Burning*, to express the greatness of their Zeal. They are called *Cherubims* a word that in the *Syriack* & the *Chaldee* signifies *Labourers*. This name is given them for the same reason as the head of an Ox, to represent that they ought to labour in manuring the field of the Lord incessantly. They have four wings, according to *Ezekiel*, & six according to *Esay* & *St. John*, to represent their Vigilance, & the Swiftness with which they must run to execute the commandments of God. According to *Ezekiel*. *when these living Creatures walk, they turn not, but every one walks to the place with his Face forward.* This is to signify that the ministers of the Gospel must be far removed from all obliquity, & that they must go straight in their ways. One part of their Wings serves them to cover their Bodies, i. e. their less comely parts, as Interpreters Understand it; 'tis the Emblem of that modesty that must rule in all their words & actions.

Kerab in the *Chaldee* signifies to labour, the true original of the word *Cherubims*.

Ac-

According to Ezekiel , *the likenesse of the* Cap. I. 13.
living Creatures was like burning coals of fire ,
& like the appearance of Lamps : It went up
and down among the living Creatures & the
fire was bright , & out of the fire went forth
lightning. 'Tis a description of the Word & of
 Preaching that sheds light abroad , & spreads
 knowledg , in scattering darknes by the mi-
 nistry of the Pastors. *Is not my word as fire ?*
Thy word is a Lamp to my feet. 'Tis a fire that Ch. I. 21.
 sends forth the light of faith , & communi-^{22.}
 cates the heat of charity. In Ezekiel , *When*
the living Creatures moved , the Wheels also
moved ; & when the living Creatures Were
lifted up from the Earth , the Wheels also were
lifted up. When those went , these went ; &
when those stood , these stood. These Wheels are
 the People , the living Creatures , *i. e.* the
 pastors , are the Spirit of the People. The Peo-
 ple do not go , or stand still , or lift up them-
 selves , or fall down , but by the inspirati-
 on of the Pastors.

In *St. John* the living Creatures are *in the*
throne & round about the throne : *i. e.* immedi-
 ately near the throne , nearer than the Twen-
 ty four elders. 'Tis because the Pastors are the
 mediators between God & the People. They
 are nearest to God , & the People draw nigh
 to God by them. *These living Creatures are*
full of eyes within. 'Tis because they inwardly
 have the Spirit of Penetration & Discerning ;
 not only like *Solomon's Wife Man* , that
 hath his Eyes in his Head , but they have
 Eyes in their Heart ; *i. e.* they have a clear-
 sighted

sighted mind, & full of the knowledg of man.

They cease not day nor night saying, Holy, Holy, Holy, &c. 'Tis the office of the Ministry to labour without intermission about the sanctification of God's name & the establishing his glory.

When the living Creatures gave Glory & honour & praise to him that sate on the throne, &c. the Four and Twenty Elders cast themselves down before him. This is the same thing that *Ezekiel* signified by these Wheels, that went when the living Creatures went; the people represented by the Twenty Four Elders follow the inspiration of the Pastors represented by the four living creatures. When the living Creatures praise God, the elders cast themselves down. He that will follow these four living Creatures in the *Revelation* will see that every where they perform the office of Pastors & Ministers of the commands of God.

The Elders are the Christian people.

As for the Elders, I don't know how it comes to pass that they have not been taken for the Faithful People from the very name of *Elders*. Some would herein find the Pastors of the Church. 'Tis true, the Gospel calls Pastors so. But here it should be remembered that the Emblems are borrowed from the Law, & not from the Gospel. 'Tis agreed that in this vision the Prophet hath a respect to the distribution which the ancient Law made of its people. Now we shall no where find that the *Elders* signify the *Levites* & *Priests*. On the contrary they are always distinguished; yea, & they are opposed to the *Priests* as well

well in the Old as in the New Testament ; *The Priests & the Elders of the people.* Every where *the Elders* signified the heads of the Tribes and Families , that were consulted with in great affairs ; they were properly the Representatives of the people. So that the Twenty Four Elders are the new people by allusion to ancient people. There is twenty four of them because the ancient *Israel* had twelve Patriarchs & twelve Tribes ; & the new *Israel* hath twelve Apostles which are the twelve Patriarchs & Heads of their Tribes. The twelve Elders of the *Jewish* Church joined with the twelve Patriarchs of the new covenant make twenty four in all, & these twenty four are the whole Church Representative ; *i. e.* the whole body of the faithfull people. These Elders sit round about the throne as Assessors , because *the Saints shall judg the World* faith *St. Paul : They are cloathd in white Raiment* : That is the habit of a Priest. And that signifies , that the Priesthood is no longer confined to one only Tribe , that the eleven tribes are re-entred into their ancient rights. For naturally all the first-born of what tribe soever they were , were Priests. This is what the Holy Spirit means when he calls the faithful ones of the New Testament *the first-born , Priests , & a royal Priest-hood.* *These Elders have on their heads crowns of Gold.* 'Tis because every one of the faithfull people is made not only a *Priest* but also a King.

Wherefore they say in their song, *To him that hath made us Kings & Priests.*

This

This description of the Church by four living Creatures & twenty four Elders, belongs principally to the Church reigning & glorious on the Earth, so as it will be described to us in the last Chapters of the *Revelation*. For then only the Pastors & the people shall perfectly have the qualities represented by these *Enigma's*. However 'tis reasonable to place them here, because the Pastors of all ages of the Church if they have not these qualities represented by the four living Creatures, yet at least they are obliged to have them, & they have them in part, tho they have them not in the degree of perfection.

CHAP. III.

The Key of the Revelation. This book is no other than a comment on what Daniel saith in the 7th. Ch. of his Revelations, touching the fourth Beast, & the fourth Monarchy.

BEhold the Theater open'd & prepared; we proceed to view the Visions that are as so many Entrings. But I think it necessary to premise in the first place an Observation which I call the *Key of the Revelation*. 'Tis, that this whole Book is nothing but a Paraphrase on what *Daniel* saith in the seventh Ch. of his revelations touching the fourth Beast. Certainly this fourth Beast is the *Roman Empire*, the fourth Monarchy. And if some great
&

& strange events be found therein, 'tis always with respect to the *Roman Empire*, that must endure to the coming of the Kingdom of J. Christ on the Earth. The reason why God taking no notice of so many great events that happen without the bounds of the *Roman Empire*, of the great Empires that are established, the nations that are overturned, the bloody Wars that are every where, & insists only on the fourth Monarchy, or the *Roman Empire*, is because God reveals not future events but with respect to the Church which he loveth, which he conducts, & which he will instruct concerning his will. Now the Church was to be enclosed in or very near within the bounds of the *Roman Empire*. I know that there were *Christian-Churches* in *Persia*, & it may be some in the *Indies*. But all this was but a small matter: *Euphrates* was the bounds of Christianity; it spread it self but a little beyond it. The Church therefore had no need to know that which should happen on the other side *Euphrates*, nor to understand the foundation of the Empires of the *Tartars*, the Kings of *Persia*, the *Mogulls* & the *Chinois*; for all this had no respect to her. Wherefore the Revelation saith not one word of them. The Spirit of God also had no intention to instruct us in the adventures of the Empire of the *Saracens* & that of the *Turks*, but with reference to the fourth Monarchy. Therefore we shall not see these two Empires that of the *Saracens* & that of the *Turcks* but only

Why God
hath not
taken no-
tice of
other
States in
the Revela-
tion.

only by the by in the fifth & sixth Trumpets; & we shall not see them there but as the Scourges of God that fall on the fourth monarchy to vex & to destroy it. This observation is the *Key* of the *Revelation*. For *first*, it removes that difficulty which many make so great a stir about, *viz.* that the *Revelation* as tis usually explained, doth not at all touch on, or if it doth; 'tis but by the by, the greatest *Revolutions* of the World, that happen'd in the East since 1200 years. Yet once more, it was not the work of him who would speak of nothing but the Church & those Events, that have an immediate reference to the Church. *Secondly*, This observation will teach us rightly to divide the times of the *Revelation*, & properly to apply the visions to each time, & to discover the events that are signified by those Visions.

The division of the fourth Monarchy into two Periods.

We must know therefore; that the fourth monarchy without comparison the greatest, & most distinguished in the Prophecies is divided into two great periods. The *first* is from the birth of Rome *ab urbe condita*, which was the great *Epocha* of the *Romans*, to the division of the *Roman* Empire into ten Kingdoms, which was after the death of *Valentinian* the third about the year 455. For then the Empire was torn in pieces between the *Greeks*, the *Vandals*, the *Goths*, the *Burgundians* &c. it was I say divided into ten principal parts. The second period of the fourth monarchy is since the division of the Empire among ten Kings, & the reunion of those ten Kings under one sole

sole head, that calls himself the universal Bishop, to the end of this monarchy, & the coming of the fifth, which is that of J. Christ on the Earth. These two periods are very near of the same length, viz. 1200 years or a little more. The Lord J. Christ came into the world *Anno U. C. 754.* or 752. as *Dionysius* the lesser pretends. The Empire was divided into ten Kingdomes about the year of J. Christ 455. i. e. in the year 1209 or 1207 of the city of *Rome*; since that time under the *Roman* & *Gothish* Kings the counting *ab urbe conditâ* was continued till the time of *Dionysius* the lesser a *Roman* Abbot, a *Scythian* by nation, who died in the year 540 according to *Baronius*, & who made his Paschal cycle in the year 527. 'Tis about the year 530 that the Christian *Ara* began to be in use, & the counting by the years of J. Christ. Then men left off counting *ab urbe conditâ* after they had used this *Epocha* about 1280 years. However that be, the period from the building of *Rome* to the division of the *Roman* Empire among ten Kings is more than 1200 years. The second period of the fourth monarchy since its division among ten Kings to the end must be also above 1200 years. The Prophecy makes it 1260 propheticall days, i. e. 1260 years.

Now we must observe that in the time of *St. Iohn.* i. e. in the time when he wrote the *Revelation*, there was above two thirds of the first period of the fourth monarchy past & gone. For he wrote about the year 850 after the building of the city. There remain'd therefore

fore but a little more than 350 years of this first period. But he had before him the whole entire second period of 1260 years. Wherefore tis not very strange that he enlargeth himself much more on this later part than on the former. So that we shall not find properly more than two chapters the sixth & the eighth that respect this first period of the fourth monarchy; and all the rest from the ninth ch. inclusively to the 20th, exclusively contains the events that belong to the period of the 1260 Years, which is the second of the fourth Monarchy. To render this truth more plain that the Prophecy of *Daniel* touching the fourth Monarchy is the Text on which the H. Spirit treats in the *Revelation*, we must here view the Prophecy of *Daniel* & apply it to divers parts of that of *St. John*.

Dan. 7. 7.

After this I saw in the night visions, & behold a fourth beast dreadful & terrible, & strong, exceedingly, & it had great iron teeth. It devoured & brake in pieces, & stamped the residue with the feet of it, & it was diverse from all the beasts that were before it, & it had ten horns.

v. 23.

Daniel having asked the explication of this vision, the Angel saith to him hereupon; *The fourth beast shall be the fourth Kingdom on the Earth, which shall be diverse from all Kingdoms, & shall devour the whole Earth, & tread it down & break it in pieces.* This refers to the establishment of this *Empire*, & its conquests, that were begun under the *Consuls & Dictators*, & were finisht under the *Emperours*; of which *St. John*. had seen a part, & some followed
after

after him ; under whom also the Empire was always enlarged , or at least preserved in its greatness even to the children of *Theodosius*. *It broke in pieces the whole Earth, & stamped the residue with the feet of it.* For it mortified all its neighbours whom it did not Subdue. The 6th. Ch. of the *Revel.* belongs to this first part of the Prophecy of *Daniel*. The 8th. Ch. of the *Revelation* addeth to the Prophecy of *Daniel*, for it shews the degrees wherby the *Roman* Empire was brought to its division into ten Kingdoms.

8. *It had ten horns, & I considered the horns, & behold there came up among them another little horn before whom three of the first horns were plucked up by the roots ; & behold in this horn were Eyes like the Eyes of a Man, & a mouth speaking great things.*

24. The Angel explaining this place saith, *The ten horns out of the Kingdom are ten Kings that shall arise, & another shall arise after them, & he shall be diverse from the first, & shall subdue three Kings.*

25. *And he shall speak great words against the Most High, & shall wear out the saints of the Most High, & think to change Times & laws ; & they shall be given into his hand untill a time, & times, & the dividing of time.*

See the division of the fourth Monarchy into ten others , which was made after the year 450. We shall see afterwards which are these ten Kingdoms. From the midst of these ten comes up a little horn , a Monarch that appears as nothing , a *Priest* that insensibly encreases his power over these ten Kings, so

far as to take away the third part of their Demains, Jurisdiction & Power. This is what hath been exactly accomplisht in the *Papacy*, which hath taken away from the Western Kings more than a third part of their Estate, which is become Church Lands, & dependant on the Church; more than a third of their jurisdiction by the Tribunals of Bishops & Officials, who drew almost all causes to them, under the pretence, that there was something mingled with them that respected the Church, the Sacraments, or the Conscience; *Lastly*, more than a third part of their Power, by the Usurpations of the *Popes*, who have made Kings their Vassals a hundred ways. Besides this, the *Popes* have particularly overthrown these three Kingdoms, that of the *Greeks* in *Italy*, that of the *Lombards*, & that of *Germany*, which they have made dependant on the *Roman Church*. This little horn speaks words of blasphemy against God, exalts it self above all that is called God, & against the Kings of the Earth. *It destroys the saints of the most high*. That is to say, it persecutes them even to blood. *It thinks to change the Times & the Law*: it makes attempts against the divine laws: it destroys Gods Commands, & dispenseth with them. It commands the adoration of images & Creatures, which God forbids. It permits crimes which God abominates, & against which he hath made severe laws. This also is the true description of the *Pope* & the *Papacy*.

To this horn is given a time, & times, & the dividing or the half of a time; one year,

two years, half a year; three years & half in all; 360. prophetic days to a year, that is to say, 1260. years. See the text on which the 11th, 13th, & 17. Ch. of the Revel. are a comment.

I beheld till the Thrones were cast down, & the Ancient of days did sit, whose garment was white as snow, & the hair of his head like the pure wool, his throne was like the fiery flame, & his wheels as burning fire. v. 9.

A fiery stream issued & came forth from before him; thousand thousands ministred to him, & ten thousand times ten thousands stood before him; the judgment was set & the books were opened. v. 10.

I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, & his body destroyed, & given to the burning flame. v. 11.

In the explication which the Angel gives Daniel we read, *But the judgment shall sit, & they shall take away his dominion, to consume & to destroy it unto the end.* v. 26.

And the Kingdom, & dominion, & the greatness of the Kingdom under the whole Heaven, shall be given to the people of the saints of the most high, whose Kingdom is an everlasting Kingdom, & all dominions shall serve & obey him. v. 17.

The judgment here spoken of is not the last judgment; God appears sitting on a magnificent throne; not to judge the whole world, but to judge the Empire of the Beast, the fourth Monarchy in its Antichristian Period, & to deat

forth the various punishments that befall this Monarchy for 7 or 8 hundred years , to bring it to its end. This Fire , these Flames, these Wheels burning like fire , on which the throne moves, represent the greatness of those punishments. And behold the Text of the 9th. Ch. in which *St. John* presents to our view the *Saracens* & the *Turks* , that make desolate the *Roman Antichristian* Empire ; & of the 14th, 15th, 16th, 18th, & 19th, where God in divers visions represents the different steps of the ruin of the *Roman Antichristian* Empire.

As for what is said here of *the Kingdom given to the Saints* , 'tis the matter & Text of the end of the 11th. Ch. of the 20, 21, & 22. throughout.

So it will appear in following the path which we are entred into , that the whole *Revelation* is a commentary on ten or twelve verses of the 7th. Ch. of *Daniel*.

CHAP. IV.

The systeme of the seven seals & the seven Trumpets , that denote the great events , & bring the world to its end.

IN the 4th. Ch. the H. Spirit open'd the scene; the 5th. is a prelude for the vision of the seven seals which is contained in the 6th. Ch. The first book is sealed with seven seals, that is to say , 'tis very obscure. Indeed it is so to that degree that never will any thing be said on

on this first part of the *Revelation*, that goes beyond conjecture & probability. Whereas as for the second, I hold that one may attain to the true sense of it, & certainly know that one hath found it. See what in my judgment may best be said on the seven seals.

The seven seals certainly reach to the end of the world, but not in that manner as the greatest part of our Interpreters have imagin'd, in dividing the duration of the World from J. Christ to its end into seven Periods almost equal. The six First seals do not go beyond 300. years. But the seventh seal is subdivided into seven Trumpets, & doth produce them. Now these seven Trumpets bring the events even to the last judgment, the first not beginning till after the 6th. seal. So that these seven seals are as six branches, that shoot forth from the body of a Tree, with a seventh great branch, which it self becomes a great arm, & shoots forth seven other branches. As for this, it cannot be doubted by any that read the beginning of the 7th. Ch. with any attention.

To find out the mystery of the seven seals & the seven Trumpets, we must here again bring in that observation which we a little before made in the foregoing Ch. viz. that the *Revelation* contains enigmatically the Epitomy of the history of the fourth Monarchy, that is to say, of the *Roman* Empire; a Monarchy which according to *Daniel's* Prophecy must last till the coming of the Kingdom of J. Christ on the Earth, i. e. to the end of the reign of Antichrist. It is clear that the Holy

Spirit was to insist only on this fourth Monarchy, without considering the other states & Empires of the world, because 'tis that only that *Daniel* spoke of after the three first Beasts, whose reign was certainly past in *St. John's* time. Moreover, 'tis under this fourth Monarchy, & in the extent of its dominions, that the Christian Church hath receiv'd its seat & its rule. That Christianity that is found beyond the extent of the *Roman* Empire, is almost nothing. And therefore 'tis that the *Counsells* which were assembled from the several parts of the *Roman* Empire are called *Oecumenical*, as representing the Universal Church. Now 'tis certain that all the Prophecies have a Mediate or an immediate Relation to the Church. So that they ought to insist only on those states in which the Church hath been nourisht & brought up.

There is a third Reason why these Prophecies cannot be understood but of the *Roman* Empire, viz. because the reign of Antichrist, which is the greatest affair that happens in the Church, & w^{ch} must happen there, was to make a part & a continuation of this *Roman* Empire. For Antichristianism is the *Roman* Empire continued. This principle which I was willing to repeat here because of its importance, will serve to answer those that say to us, How know you that the Prophecies of the *Revelation* do not refer to *China* or *Tartary*? This objection doth not seem to me to be worthy of understanding persons.

This being supposed that the *Revelation* enig-

enigmatically contains the history of the *Roman* Empire continued, it must also be necessarily supposed that the principal & great Changes that happened in this Empire are described in large Characters, & with some note of distinction in the *Revelation*. Otherwise the H. Spirit would not act according to his profound wisdom, if in making a history of an Empire, he should omit to mark the great Catastrophes that are to happen therein, or if he should hide them, & make them to pass without any character of distinction among the other less events.

The principal Catastrophes happening in the *Roman* Empire are distinctly noted in the *Revelation*.

We must therefore consider what are the principal events that have happen'd in the *Roman* Empire. See here they are.

1. The fall of Paganism, when the *Roman* Emperours became Christians. This is so great an affair, that 'tis impossible to suppose that the Holy Spirit should have taken no notice of it.

2. The fall of the Temporal *Roman* Empire, when 'twas divided into ten Kingdoms.

3. The erecting a new *Roman* Empire, or rather the continuation of the same under the rule of Antichrist.

4. The Birth of the *Saracen* Empire by the *Arabians*, that come to afflict the *Roman* Empire in its Eastern branch, i. e. the Empire of *Constantinople*.

5. The power of the *Turks*, that come to finish the destruction of the *Greek* branch of the *Roman* Empire, & to lay desolate the *Latin* Empire.

See the five great events that have changed the face of the world & of the Empire. Wherefore I am perswaded these must be found in the *Revelation* with Characters of distinction. Let us suppose therefore that in all the places where there is a notable distinction, there we must find one of these notable events.

The *First* distinction is found at the end of the sixth seal. After the opening this seal, there happens a great Earthquake, the sun is eclipsed, & the moon becomes red as blood, the stars fall. Afterwards the vision of the seals is interrupted by a new vision that comes between, in which an Angel marks the elect among the twelve Tribes, twelve thousand of every Tribe. After which the Holy Spirit returns to the seventh seal, under which nothing is done besides the distribution of the seven Trumpets to seven Angels, that must sound them successively. 'Tis clear this is an *Epocha*, a point on which the H. Spirit would have our thoughts to dwell. This first Character of distinction must to all appearance be affixed to the first distinct event that happens in the *Roman* Empire; that is, the fall of *Paganism*. So that in the opening of the sixth seal, we must find the fall of the *Pagan Religion*.

The *Second* very observable distinction is found at the fourth Trumpet. There the third part of the sun is in like manner eclipsed, the moon & the stars suffer the like diminution in their light. After which the process
of

of the Trumpets is interrupted by a new Vision, *viz.* that of an Angel, that flies in the midst of heaven, & cries three times, *Wo to the inhabitants of the Earth, because of the three last Trumpets which are yet to sound.* This is an evident distinction; & this second distinction must signify to us the second distinct event in the *Roman* Empire, *viz.* its fall & division among ten Kings, which came to pass after *Valentinian* the 3d. in the middle of the fifth Age.

The making a new Vision & a new Angel, crying *Wo* three times, go before the sounding the 5th. Trumpet, is also a mark of distinction for that 5th. Trumpet, which signifies to us that 'tis an event greatly distinguish'd in the history of the *Roman* Empire. And this third distinction can't be applied to any thing but the third notable event that befalls the *Roman* Empire, *viz.* the Birth of the *Saracen* Empire by *Mahomet* & his Successors, that did so cruelly afflict the *Roman* Empire, in the Empire of *Constantinople*, which was the greatest & the most noble part of these ten into which this Empire was divided.

The Empire of the *Turks* at the bottom is but a branch of the *Arabian* & *Saracen* Empire. Wherefore it doth not deserve so great a distinction as the other great events of which we have just now spoken. And yet the H. Spirit is content to distinguish it by a very long description. The fifth & sixth Trumpet contain an entire Chapter, whereas the four first Trumpets were finish'd in 6. or 7. verses.
which

which signifies, that this fifth and sixth Trumpet must be concerning great Affairs, and Evils of a long duration.

As for that great Event, which was to happen in the *Roman Empire*, which were reckon'd for the third; viz. the Erection of a new *Roman Empire*, or the continuation of the same *Empire* under the new Name of the *Pope* and the *Roman Church*; 'tis so great an Affair, that the Holy Spirit would not bring it into the first part of the *Revelation*: He hath reserved it to make it the Subject of the second part. 'Tis there that he explains largely and much more clearly the Birth, Progress, and Fall of this *Antichristian Empire*, that was to make the last Period of the fourth Beast.

According to this System, the five first Seals must bring the *Roman Empire* to the Fall of *Paganism*; i.e. to *Constantine's* time. Under the sixth Seal happens this Fall of *Paganism*. The Elect having been sealed, and Silence having been for half an hour, the four first Trumpets sound, that must bring the *Roman Empire* to its Fall, to the taking of *Rome* by *Genseric* after the death of *Valentinian* the 3d, the time wherein the Empire was torn in pieces into ten Kingdoms.

The three last Trumpets are described by three Woes, *Wo, Wo, Wo*; that is to say, *Wo* not absolutely, but to the fourth Monarchy; which signifies, that they must be distinguished above all the rest. The fifth Trumpet brings the *Roman Empire* afflicting, and always wearing it less and less to the ninth or tenth

tenth Age. The sixth Trumpet brings and accompanies the *Latin Roman Empire*, or the Ecclesiastical one, in afflicting it in like manner to its end; that is to say, to the seventh Trumpet, which must bring the last misery on the Inhabitants of the Antichristian World, and that is the Coming of the Kingdom of Jesus Christ on the Earth. This sixth Trumpet, that brings the *Roman Ecclesiastical Empire* to its end, begins about the tenth Age, and is subdivided into seven Vials in the 16th chap. of the *Revelation*, just as the seventh Seal was divided into seven Trumpets. There are here two great Victories over the Empire of the Devil: The *first* is, The Fall of the ancient *Paganism*: The *2d* is, The Fall of the *New* or the *Antichristian Paganism*. The *first* happens immediately before the opening the seventh Seal: The *second* immediately before the sounding of the last Trumpet.

Lastly, After the seven Vials, that were to fall on the Beast, on his Throne, on his Subjects. on his Empire, comes the sounding of the seventh Trumpet; and the sounding of this last Trumpet, brings in and accompanies the Kingdom of Jesus Christ on the Earth, in its whole duration, and ends with the end of the World.

Thus you have the System of the seven Seals, and the seven Trumpets; let us now consider the particulars, and we shall see that every thing exactly agrees with it.

CHAP. V.

The Explication of the Vision of the Six First Seals, according as it is in the sixth Chapter of the Revelation.

THE Opening of the Seals begins with the sixth Chapter.

V. 1. *I saw when the Lamb open'd one of the Seals, and I heard as it were the noise of Thunder, and one of the four Beasts saying, Come and see.*

2. *And I saw, and behold a White Horse, and he that sat on him had a Bow, and a Crown was given unto him, and he went forth conquering and to conquer.*

It must be observed, that the four first Seals make four Men to appear on Horse-back; which signifies they are Persons of Authority, and at the same time Warriours too. The Horse is a living creature, designed for Fighting, and the Riding of Commanders and Emperors. We must observe also, that these four living Creatures call those four Horsemen from the four quarters of the World, according to their situation. The *first* of these living Creatures was in the East; the *2d* in the West; the *3d* in the South; and the *4th* in the North.

The *first* living Creature, placed towards the East, causes a King to come forth from the
same

same quarter, sitting on a White Horse; a Crown on his Head, and a Bow in his Hand: He comes forth to Conquer. *Joseph Mede, Henry More, Testard, Lannay*, and I know not how many more, would have this first Horseman to be the Lord Jesus Christ, who comes from *Judea*, which was eastward from *Rome*. Therefore this Horseman is called by the first living Creature, which was in the eastern quarter. But I can't be of that Opinion;

The first Horseman is *Vespasian* & *Titus* his Son.

First, Because the Equipage of this Horseman is not magnificent enough to represent Jesus Christ. We need but consult the places where the Prophet makes Jesus Christ to appear; the 1st, chap. the 10th, where he comes again to deliver a New Book to St. *John*; the 14th, where he comes to the Harvest and the Vintage; and *lastly*, the 19th, where he returns in the equipage of a Horseman. But in all these places he is extraordinarily magnificent, clothed with Fire, with the Light, with the Sun, with the Rainbow, riding on the Clouds, having not one single Crown, but many Diadems, and his Eyes casting out Flames. Here there is nothing more plain & mean: 'Tis a Man sitting on a Horse, with a Bow and a Crown. That which hath deceived Interpreters is, the Colour of the Horse, *White*, which they have taken for an Emblem of Holiness. But *white* is the emblem of *Prosperity* as well as of *Holiness*. So that this signifies only the Success and the Victories of him that sits on the Horse.

2^{dly},

2dly, The Bow is not the Arms which the Holy Spirit usually gives to Jesus Christ; but a Sword, and a Sword coming out of his Mouth. A Bow doth but little execution in comparifon of a Sword: and this fignifies the few Wars which this firft Horfman fhould make.

3. *Laftly*; Seeing what comes after by the confent of Interpreters, whom I follow, we endeavour to find out *Roman Emperors*, why fhould we put Jesus Christ in the head of them? Why fhould we make him the firft of the four Emperors meant by thefe four Horfmen? 'Tis therefore much more reasonable in this place, to find a *Roman Emperor*: One might here eafily find *Augustus* the moft happy of all men; that brought Peace, and fhut the Temple of *Ianus*: But not to rife fo high, I think that we muft feek *Vefpafian* and his Son *Titus* in the firft Horfman: He fits on a White Horfe. The one and the other, *Vefpafian* and *Titus*, were good Princes, under whom the Empire was pretty peaceable and quiet: They had not great Wars; therefore the Holy Spirit giveth them but a Bow. They come from the Eaftern quarter, becaufe *Vefpafian* was made and proclaimed Emperor when he was in the Eaft. They come forth to conquer: 'tis with refpect to the Nation of the *Jews*, and *Jerufalem*, that was taken and burnt; and the Temple, that was razed; and the People, that were led into Captivity by *Titus* under *Vefpafian*. The Temple and the Mofaical Worfhip, while they fublifted, were a great Ob-
ftacle

stacle to the Establishment of the new Covenant. Therefore this destruction of the *Jewish* Temple & Worship is a Victory in the behalf of J. Christ, which deserv'd to be marked.

And when he had open'd the third seal, &c. v. 3.

And there went out another horse that was Red; & power was given to him that sat thereon to take peace from the Earth, & that they should kill one another; & there was given to him a great sword. v. 4.

'Tis clear that this signifies a great Slaughter, & a great effusion of Blood. 'Tis the Empire of *Trajan* & his successor *Adrian*. Never was there a greater effusion of blood; the *Jews* revolted almost in all places whither they were dispersed, in *Libya*, in *Cyrene*, in *Egypt*, in *Cyprus*, in *Mesopotamia*, in *Palestine* it self, & in all the East, under the conduct of their false Messiah *Barchocheva*. The 2d. Horse signifies the Empire of Trajan & Adrian.

In the beginning they made such a horrible slaughter of the *Greeks* & *Romans*, that they are made to amount to above six hundred thousand persons. *Dion* reports, that their fury proceeded so far as to eat the flesh of men. They did tear in pieces their entrails with their teeth. They feed them, & made Garments of their skins. They anointed themselves with their blood. But they were fully requited. History reports that *Adrian* put to death 12 hundred thousand in the whole extent of the Empire. The *Jews* themselves confess that this civil war cost the *Jews* above twice the number of persons that went out of *Egypt*. So that under the reign of these two, Orosius. Dion: Lyber Juchasfia.
Tra-

Trajan & Adrian, there were more than two millions of souls that died a violent death. Never was the like slaughter seen before, nor since, till the *Crusado's*. This could not be better represented than by a *Red Horse*; 'tis the colour of Blood: or than by a *Great Sword*; the greater it is the better it signifies that the slaughter shall be great; or than by *Mens killing one another*, that signifies civil wars. Now 'tis in civil wars that there is the greatest effusion of blood. This second horse comes out of the Western quarter. *Trajan* was a Native of *Spain*, which was the Western part of the *Roman Empire*.

At the opening the third seal, there comes forth out of the South at the voice of the third living creature.

- v. 5. *A Black Horse, & he that sate on him*
 v. 6. *a had pair of Balances in his hand. And I heard a voice in the mist of the four beasts say, A measure of wheat for a penny, & three measures of barley for a penny; & see thou hurt not the Oyl nor the Wine.*

The 3d.
 Horse is
 the Em-
 pire of
Septimius
Severus &
Alexander
 the son of
Mammaa.

This certainly signifies an Empire that hath something of severity & sadness, by reason of the *Black Horse*. But this doth not signify slaughter, as the *Red* horse of the second living Creature. This signifies also a reign of justice, where every thing is done in weight & measure, & according to the Balance. *Lastly*, this signifies a reign of plenty, wherein by the care of the Prince, Wheat, Barley, Oyl & Wine do abound. This the Character of the reign of *Septimius Severus & of Alexander the son of Mam-*

Mammaea. *Septimius Severus* was an *African* of the Province of *Tripoli*. Wherefore the living Creature of the southern quarter calls him. Both of them were severe protectors of justice. Both of them, & especially *Alexander*, were sworn enemies to all Thieves, publick; private, known, or secret, & to all people that behaved themselves ill, & were unfaithfull in their offices. They made exact & strict searches after them, & severely punisht them.

Alexander made even his souldiers live in so great discipline, that they dared not take away a Hen or an Apple from a Peasant; or if that did happen, he oftentimes punish'd them to the greatest extremity. Lastly, both of them, both *Septimius Severus* & *Alexander* the son of *Mammaea*, gave admirable Orders for the distributing Corn, & Wine, & Oyl, to the end all the World might have them, & there might be no want. This is what Historians do expressly observe.

Aurelius.
Spartianus,
Lampridius.
Septimius,
apud Lampridium.

And when he had open'd the fourth seal, &c.

v. 7.

And I looked & behold a Pale Horse, & his name that sate on him was Death, & hell followed him, & power was given to them over the fourth part of the Earth to kill with Sword, & with Hunger, & with Death, & with the Beasts of the Earth.

v. 8.

Behold visibly a reign sad; black, loaden with all sorts of Calamities, Massacrees, Effusions of Blood, Plague, War & Famine, Tyranny & Violence. 'Tis the Character of the reign of *Maximin* & his successors to *Aurelian*. The fourth living Creature calls this

The fourth
Horseman
is the Em-
pire of
Maximin
& his
successors.

E

Tyrant

Tyrant from the North. Thence 'twas that *Maximin* came, who was a native of *Thrace* in the North of the *Roman* Empire. This *Maximin* deserved to bear the name of *Death*; for he was the most cruell of all Tyrants; they gave him the names of *Cyclops*, *Busiris*, *Scyron*, *Phalaris*, *Typhon* & *Gyges*. He made men be head & crucified alive, buried living men in the bodies of beasts, massacred, beat persons to death, without distinction of sex, age or condition. He destroyed many thousands of men by all sorts of punishments.

Julius Cap-
itolinus.
Trebel-
lius Pollio
de 30
Tyrannis.
& in vitâ
Gallieni.
Zosimus.
Lipsius de
Constantia
2. 23.
Euseb.
Hist. 1. 7.
c. 17.

Gallienus, that is included in the Period here meant, made himself remarkable also by his cruelty. Oftentimes he made the throats of 3 or 4000. be cut in a day. In this time reign'd a plague of fifteen years, that began in *Ethiopia*, & ran throughout the Empire. *Lipsius* acknowledgeth history speaks not of any that comes near it. There was also a very great & a very universall famin. The Barbarians in the East made havok of the Empire, & horrible desolations therein. At last there rose up near thirty tyrants in the whole extent of the Empire. One may judg what desolation that caused. Here end the four living Creatures & the four horsemén, about the end of the third Age.

v. 9. *And when he had open'd the fifth seal, I saw under the Altar the souls of them that were slain for the word of God, & for the testimony which they held.*

v. 10. *And they cried with a loud voice, saying, How long, O Lord, Holy & true, dost thou*
not

not judg & avenge our blood on them that dwell on the Earth?

See here what clearly signifies a Period in which the Church suffers a cruel persecution; & 'tis that which was caused by *Dioclesian* & his successors, the most bloody that ever was, longer & more cruell than the nine others taken together. For saith *Orosius*, during ten years they ceased not to burn the Churches; to proscribe the innocent, & to make Martyrs by Massacres & Punishments. In *Egypt* alone were Massacred 144 thousand men, & 70 thousand were banished. Thence comes the name of *Ara Diocletiana* & *Ara Martyrum*, an *Epocha* famous in the history of the Church.

The fifth seal is *Dioclesian's* persecution.

Sulpitius Severus. Orosius. Scaliger de Emen. dat Temp. l. 5.

After this comes the sixth seal, under which we have said we must find the fall of *Paganism*. Indeed a little time after *Dioclesian*, *Constantine* ascended the Throne of the Emperours, & made the Christian Religion reign. He & his Successors ruin'd *Paganism*. This fall of the *Pagan Religion* is thus represented to us.

And I beheld when he had opened the sixth seal, & lo there was a great Earth-quake, & the Sun became black as sack-cloth of hair, & the Moon became red as blood.

v. 12.

And the Stars of Heaven fell to the Earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty Wind.

v. 13.

And the heavens departed as a scroll when it is rolled together, & every mountain & island were moved out of their places.

v. 14.

And the Kings of the Earth, & the great men;

v. 15.

men, & the rich men, & the chief captains, & the mighty men, & every bond-man, & every free-man hid themselves in the dens & in the rocks of the mountains:

v. 16. And said to the mountains & rocks, fall on us, & hide us from the face of him that sitteth on the Throne, & from the wrath of the Lamb.

v. 17. For the great day of his wrath is come, & who shall be able to stand?

The sixth Trumpet contains the fall of Paganism.

All these images are borrowed from the last judgment, wherefore they are usually applied to it. Because indeed this fall of *Paganism*. is the most terrible judgment that yet ever fell since the beginning of the World on the Devil's Empire. We must know that in the whole *Revelation* we see these three heads reigning, the *Dragon*, the *Beast*, the *false Prophet*. The *Dragon* is the *Devil*, the *Beast* is the *Roman Empire*, the *false Prophet* is the *Pope*. The *Dragon* hath two Empires, the *First* is pure *Paganism*, & purely *Pagan*. The second is *Antichristian Paganism* mingled with *Christianity*. See here the fall of the first Empire, that is the purely *Pagan Empire* of the *Dragon*.

1. There is a great *Earth-quake*. In the style of the Prophets, & particularly of *St. John*; an *Earth-quake* always signifies a Change of the face of affairs in the world, because *Earth-quakes* overturn the *Earth*, & make it Change its face. Now what change of the face of affairs in the world can be imagin'd greater than that which happen'd under *Constantine*

stantine & his successors. The Church had been beat down, massacred, it was bathed in its own blood, & all on a sudden behold 'tis the Mistress of the world. It is become rich & powerfull, it builds stately Temples, it overturns the Temples of Idols.

2. *The sun becomes black as sack-cloth.* We must hold it for certain that the Sun, the Moon & the Stars in the *Revelation* always signify the Sovereign, the Dignities & Powers of the Empire treated of. We shall afterwards see this every where. Here the Empire treated of is that of the Red Dragon, viz. The Devil. So that the *Sun* is the Sovereign of that Empire who is the Devil himself. The *Moon* is the *Pagan* Religion, which borrowed all its power from the Devil, as the *Moon* takes all its light from the Sun. The *Stars* are the *Pontifexes* & Priests of *Paganism*. All these powers suffer'd an Eclypie, were destroyed by the *Christian* Emperours, & tumbled to the ground like Figs by a great wind.

3. *Every mountain & Every Isle were removed out of their places, i. e.* the Temples, the Idols, the Cities, the places peculiarly consecrated to the devotion of certain *Pagan* divinities were changed, & superstition therein was abolisht. The hand of God fell heavily on the Gods of the *Romans*, as formerly it did on the Gods of the *Egyptians*.

4. *Lastly*, The Kings & all men of every age & condition are exceedingly terrified, run up & down, flee, hide themselves, &

endeavour to escape the judgment & the wrath of God. One might have seen above a hundred times more than what the Prophet here saith, if one could have seen the commotions that then happen'd, the terrors, the distresses, the frights that the invisible Empire of Demons suffer'd at the fall of *Paganism*. All that the Devil suffer'd at the coming of J. Christ into the world was nothing in comparison of this. He reigned notwithstanding; he was master of Empires, Crowns, Temples, Altars. But all on a sudden, & at that very time, when he thought he had entirely ruin'd the Empire of J. Christ by the persecution of *Dioclesian*, behold him himself cast down on the Earth. 'Tis easy to judge that the Horrors & Commotions of the evil Spirits were unconceivable. And moreover, who can doubt but that this great body of Pontifexes, Priests & *Pagan* Ministers felt a prodigious commotion, when *Constantine* turn'd *Christian*, & his successors beat down & ruin'd all the Temples of the Idols. History tells us enough of this; & tho it said nothing, it would be very easy to apprehend that the images here made use of are not too lively to represent the commotions of the *Heathens* & of *Paganism*. This Period brings us to *Theodosius* the great, under whom *Paganism* expired; but after whom also the glory & quiet of the Empire was quite lost, as we shall see hereafter. The greatness of the *Roman* Empire & *Paganism* fell at the same time. This was a great matter of triumph, to the
Pagans,

Pagans, who said, *The Gods had abandon'd the Empire, since their Altars had been beaten down.* But God was providing for great events, & it was necessary the temporal Empire should fall, to make way for the Spiritual Empire of Antichrist.

CHAP. VI.

An explication of the four first Trumpets, which are the five degrees of the Fall of the Roman Empire, or the Sovereignty of Rome.

THE 7th. Ch. is a vision that interrupts the course of the seven seals. Here God causes his Elect to be sealed, & their number amounts to 144 thousand. We shall see in the process of this discourse that 144 is a sacred number, appointed to signify the Church; a number that arises from twelve multiplied by it self. For the present it is sufficient to observe, that God takes the time between the sixth seal & the first Trumpet to cause his elect to be sealed, because more unhappy, sad, & much more fatall times were at hand than the foregoing ones. In the ages of the *Heathen* Emperours & under the Seals there were cruell persecutions, men had suffer'd much in their bodies. But under the Trumpets must come the dark Kingdom of Antichrist, wherein the souls of the *Christian*-Church must be attack'd with Spiritual Temptations.

The mystery of the 144 thousand sealed persons in the 7th. Ch.

be swallowed up in Superstition & Idolatry; & that in such a manner that the number of the faithfull should be almost as nothing. The 144 thousand, signify the Church, the pure Church under Antichrists reign. Now 144 thousand are almost nothing in comparison of that innumerable multitude that is in the reign of Antichrist. This little number therefore was to be sealed, to the end that the destroying Angell of Spiritual *Egypt* might pass over them, & spare them. And they were to be sealed before the seven Trumpets sounded, because the ruin of the Church was to happen under these seven Trumpets. Thus you have the whole mystery of the 7th. Ch.

In the beginning of the 8th. Ch. after the opening the seventh seal, there was silence for about half an hour, plainly by way of allusion to what was done in the Temple, where while the incense was offering, the musick ceased, & all was in silence. The seven Trumpets are given to seven Angels: Every thing is made ready for the sounding of these Trumpets.

7, 8. *The first Angel sounded, & there followed Hail, & Fire mingled with Blood, & they were cast on the Earth, & a third part of the Trees was burnt up, & all green grass was burnt up.*

The seven Trumpets continue to concern the *Roman* Empire as the seven seals had done. The first Trumpet begins where the sixth seal ended. The sixth seal brings the *Roman* Empire

Empire to the total fall of *Paganism*, which
 happen'd under the two *Theodosius's*, Father
 & son. The first Trumpet then must begin
 at the same time. *Hail mingled with Fire*, &
Blood falls on the Earth. 'Tis a lively & good
 representation of the inundations of those
 barbarous people, who in the reign of *Theo-*
dofius the younger, came out of *Thrace* under
 the conduct of *Alaric*, & ravaged first of all
Macedonia, *Thessaly*, *Greece*, *Achaia*,
Corinth, *Argos*, *Sparta*, *Epirus* & *Italy* it self.
 Afterwards & about the same time, the *Vandals*,
 the *Alanes*, the *Marcomans*; the *Herules*,
 the *Sueves*, the *Allemands* possessed & deso-
 lated *Gaul*, *Spain* & *Afrique*. 'Tis a *Hail*
mingled with fire & blood. For these barbarous
 people fell on like a storm of hail, with
 violence & in a sudden manner. They carried
 fire every where, & bathed the Earth with
 blood. We may see Hail used for the like
 inundations of strange people in divers places
 of the Prophets; So is the coming of *Sal-*
manassar & his *Assyrians* expressed by the
 Prophet Esay. *And the third part of the Trees*
was burnt. It must be observed that this
 third part appears again in all the Trumpets;
 & this third part certainly signifies the *Roman*
 Empire. The reason of it is evident. 'Tis
 because this Empire did possess, & doth still,
 the third part of the World. Geographers
 divided the world into three parts, *Europe*,
Asia, & *Africa*. The *Roman* Empire took
 up one of these three parts, viz. *Europe*. So
 that when the Prophet saith that the several
 plagues

The first
 Trumpet
 begins
 under
Theodosius
 the youn-
 ger, &
 signifies
 the first
 irruptions
 of the Bar-
 barians.

If. 28. 2.
 & 30. 37.
 & 32. 19.

The third
 part signi-
 fies the
Roman
 Empire.

plagues of the Trumpets afflict the third part of the world, 'tis as much as to say, they afflict *Europe*. It will be said that the *Roman Empire* extended it self also into *Asia & Africa*. But

1st. there was also in *Europe* a great extent of Northern countries that was not possessed by the *Romans*. So that what it had in the other parts of the world could only serve as an equivalent for what it had not in *Europe*. So that it always remained true that the *Roman Empire* did not reach to above a third part of the world.

2^{ly}. Moreover, *Europe* being the seat of the *Roman Empire*, because *Rome & Constantinople* are both of them seated in this third part of the world; it is clear the *Roman Empire* can't be better represented than by *Europe*, or a third part of the world.

Lastly, 'Twas *Europe* chiefly that was harrassed by the inundations of the barbarous people. Therefore by the third part we cannot understand any thing but *Europe*.

The third part of the Trees was burnt: See here a Grammatical figure, that must be well observed, for it is much used in the three following Trumpets. That is to say, *the trees of the third part of the world, viz. of Europe, was burnt*. Now the Prophet represents this first inundation of the *Babarians*, as having yet afflicted the Trees only of *Europe* or the *Roman Empire*, because the following plagues made so very much greater havock. This first tempest (if I may use the

expression) touch'd the Trees only, did not cause such terrible desolations as the following ones did; the *Barbarians* contented themselves with the spoils of the fruits of the Earth & mens goods.

And the second Angel sounded, & as it were a great Mountain burning with fire was cast into the sea, & the third part of the sea became blood. v. 8.

And the third part of the Creatures which were in the sea, & had life died, & the third part of the ships were destroyed. v. 9.

And the third Angel sounded, & there fell a great Star from heaven burning as it were a Lamp, & it fell on the third part of the Rivers & upon the fountains of Waters. v. 10.

And the name of the Star is called Worm-wood, & the third part of the Waters became Worm-wood, & many men died of the waters because they were made bitter. v. 11.

These two plagues of the second & the third Trumpet are very like those two of the second & third violl in the 16th. Ch. of the *Revelation*. For in this later place the two vialls fall as they do here on the sea, & the rivers. They produce the same effect, which is, that they turn the Waters into blood, & into liquor of Worm-wood. The second & third viall is but one plague continued, so the second & third Trumpet is but one & the same plague continued. So that these two places of the *Revelation* may give much light one to the other, not that they signify the same events, but very like ones.

The second & third Trumpet signify the effusion of blood & the bitter afflictions which the *Barbarians* caused in the *Roman* Empire

Sec. Jer.
 51. 36.
 44. Ezek.
 31. 4.
 Is. 19. 5.

In the one & in the other 'tis certain the sea & the Rivers signify people. 'Tis the resemblance & emblem which all the Prophets use, & particularly *St. John*. We shall see *the whore sitting on the Waters, i. e.* on the people. For in all languages in the style of the vulgar, in that of Orators & Prophets *to make a sea of blood* always signifies to make a great slaughter. We shall see that the sea of blood in the 16th. Ch. signifies the great Slaughters caused by the Crusados. Here the sea of blood signifies the slaughter which the *Barbarians* make in the whole extent of the *Roman Empire*.

This mountain burning like fire, & this great star like a Lamp, at the bottom signify but one & the same thing, excepting that the *Mountain of fire* hath the same proportion with the *Star like a Lamp* as the sea hath with the Rivers. The Mountain of fire falls into the sea, the star or the great Lamp of fire falls into the Rivers: *i. e.* the great fire falls into the greater Waters, & the lesser fire into the lesser waters. For here a *Mountain of fire* is much more than a *star of fire*, tho in truth a star is a thousand & a thousand times bigger than a Mountain. But the H. Spirit frames his speech according to appearances, & hath chiefly a respect to those fires that are often seen falling from heaven, which are called *Falling-stars*.

Joseph Mede with all other Interpreters would find in this *Mountain of fire*, & this *Star like a Lamp* much more of mystery than

is in it ; pretending that this means some great person distinguished by his dignity as a King or an Emperour , or by his knowledg as a great Doctor. Therefore many by this star understand a great Prophet. But 'tis not so. This must be explain'd with relation to the first Trumpet , & we must know that this is but the sequel of the history of the destruction of the *Roman* Empire by the *Barbarians*. The first part of this destruction was but *Hail mingled with Fire* , a common storm , & such as often happens in summer, wherein thunder & lightning in hot countries are always mingled with the hail. But afterwards this inundation of the *Barbarians* increased in such a manner, that it was no longer an ordinary storm. There fell not only Fire mingled with Water & Hail ; this Storm becomes wholly pure fire , a fall of terrible Lightning , a true Mountain of Fire that fell on the *Roman* Empire , & over-whelm'd it. Afterwards the fire continued to fall on a third part , in truth no longer as a Mountain , but as a fire-brand, such as the stars are that appear to fall in the air. See therefore here three fires. The *First* is mingled with Hail. The second is meer fire , & great as a mountain. The third is as a great Lamp. The *First* afflicts the Trees of *Europe* or of the third part of the World. The *second* falls into the sea , & changes it into blood. The *third* falls on the rivers & fountains , & makes their waters bitter. This evidently signifies the three first degrees of the *Barbarians* invasion. They come at *First*
like

The mountain of fire that falls into the sea is *Alario* that made *Italy* desolate & took *Rome*.

like fire mingled with hail, which burns the trees, like a storm that spoils the fruits of the Earth. They pillaged the Goods & the Riches of the Empire. 2ly. They come like a meer fire that consumes & devours. They fell on the sea. By that I understand the people of *Italy*, the taking of *Rome* by *Alaric*. *Italy* was in respect to the *Roman* Empire what the sea is in respect to the rivers. The sea is the center, & the rivers are all round about it. The sea is the gulf, & the rivers come from all parts to pay their tribute to this gulf. *Rome* & *Italy* was the midst of the Empire. *Rome* was the sea whither all the Provinces came to pay their tribute & their riches. *Alaric* & his *Goths* falls like a burning mountain on *Italy*, & the city of *Rome*, he takes it, and sacks it. *This sea becomes blood*. *Italy* was filled with slaughter. After this the *Barbarians* suffer'd themselves to be appeased. *Alaric* after he had taken *Rome*, and made there a new Emperour named *Attalus*, with whom he went to besiege *Honorius* in *Ravenna*, gave peaceto *Honorius*, quitted *Italy*, retired among the *Gauls* where with his *Goths* he establishth himself. The *Vandals* possessed *Spain*. The *Burgundians* staid on the *Rhone*. The *Huns* inhabited *Pannonia*. And then the *Fountains & the Waters*, i.e. the people that depended on *Rome*, felt the force of this fire of the judgment of God. But this fire did not turn the waters into Blood, because then the slaughter ceased; the opposition ceasing, the *Barbarians* saw themselves Masters. But they

they turned the Rivers and the Fountains into *Wormwood* : i. e. They reduced the *Roman* Provinces into a bitter Servitude. And by reason of this, the name of *Wormwood* is given this last Fire ; that is to say, this last Judgment and Punishment, less than the former ; but yet so great as to make the people live in Bitterness. For the *Goths* spoiled them of their Lands & Goods. See the Mystery of the second and third Trumpet. I have no need to give notice, that *the third part of the Sea*, and *the third part of the Rivers*, signifie the Sea, and the Rivers of the third part of the World ; i. e. of *Europe* : For I have given notice already of that once for all. In truth, they were the People of *Europe*, that suffered these Desolations.

V. 12. *And the fourth Angel sounded, and a third part of the Sun was smitten, and the third part of the Moon, and the third part of the Stars, so as the third part of them was darkened, and the Day shone not for a third part of it, and the Night likewise.*

'Tis still the same Figure that rules, that is to say, that the *Sun* of *Europe*, which is the third part of the World, was darkened ; in like manner the *Moon* and *Stars*. We must remember, that in the Prophecies the Sun, Moon and Stars alwayes signifie the Powers of a State. The Heaven of the politick World, is the superior Region of Dignities, that sheds kind or malignant Influences on the People. We shall see this constantly observed in this Book,
in

The Fall
of the Ro-
man Em-
pire.

in such manner, that in all places where the Sun, Moon and Eclipses are spoken of, 'tis unquestionable that we must understand the darkening and destruction of the sovereign Powers in the State or Empire spoken of. Now what Empire is it that is here spoken of? 'Tis the Empire of *Rome*. For yet once more we must stick to this Principle, as one of the principal Keys of the *Revelation*, viz. that it moves wholly on the *Roman Empire*, and that 'tis properly nothing but a Comment on what is said of the fourth Beast in the 7th chap. of *Daniel*: The *Roman Empire*, and in part the Invasions of it by the *Goths* and other *Barbarians* being here treated of, there is no room for doubting, but that the *Sun* of the third part of the World which is smitten, signifies the Sovereign of *Rome*, the *Roman Emperor*; the *Moon* is the Imperial Dignity; the *Stars* are the Grandees of the Empire. And 'tis the Extinction of the *Roman Empire* of *Italy* that happen'd in the year 455. after the Death of *Valentinian* the 3d, when *Genseric* came from *Africa* with his *Vandals*, took *Rome*, and sackt it fifteen days one after another; after which the *Empire* was torn among ten Kings, according as *St. John* foretold it in the sequel of this Book.

CHAP. VII.

*An Explication of the Visions of the fifth
& sixth Trumpet, wherein are seen the
Empires of the Saracens & Turks.*

THIS fall of the Imperial dignity at *Rome* in the fourth Monarchy is a great affair. Therefore the H. Spirit stays upon it, & makes a pause as a mark of distinction, as we have before observed. But that which follows also is a great affair. Therefore the three last Trumpets are preceded by an Angel that cries, *Wo, Wo, Wo*; they are the three last blows of the Fall of the *Roman* Empire. After this Cry follows the fifth Trumpet. Ch. 9.

And the fifth Angel sounded, & I saw a star fall from Heaven to the Earth, & to him was given the Key of the Bottomless-pit.

v. 1,

And he open'd the Bottomless-pit, & there arose a Smoke out of the Pit, as the smoke of a great Furnace, & the Sun & the Air were Darkned by reason of the Smoke of the Pit. v. 3. *And there came out of the smoke Locusts on the Earth.*

v. 2,

And the sequel of the history, & the Characters of this Prophecy, perswade me; that by the *Locusts* we must understand the *Arabians* and *Saracens*; for after the fall of the Imperial dignity in *Italy*, the greatest event that happen'd with reference to the

F

fourth

fourth Monarchy and Religion, is the Empire of the *Arabians*. The imperial dignity falls in the fifth Age. In the sixth Age the *Arabians* are raised up to weary and torment the *Roman* Empire divided into ten Kingdoms, but above all, for the punishment of the Empire of *Constantinople*, the most remarkable part of the ten. We shall see that the words of the Prophecy agree very well with this discovery of those modern people.

The falling star
in the fifth
Trumpet
is not a
grandee
or a
Prophet.

A star falls from heaven. 'Tis a presage of some great event. By this star we must not understand a great Lord, or a false Prophet, as some have imagin'd. For this star doth nothing, & appears no more in this fifth Trumpet. 'Tis very improperly that *De Launay* & many others apply to this Star these words, *& to him was given the Key of the Bottomless-pit*; as if a star could carry a Key, use it, and open a door. The Prophecies are continued Metaphors and Allegories. Now according to good *Rhetorick*, Actions in Metaphors must be attributed to Subjects according to the nature of those subjects. Here an Angel & a star are spoken of; 'Tis the Angel that opens the Bottomless-pit, and not the star. 'Tis the proper office of Angels in the Apocalyptical Visions, to open and shut, and bring in on the stage. So in the 20th. Ch. of the *Revelation* 'tis an Angel that closes the Bottomless-pit on the Dragon. This star therefore doth nothing else here but only presage a great insurrection against God,
that

that was to happen under the fifth Trumpet. The bottomless-pit being open'd, there comes out a *Smoke* black and thick, like that of a Furnace, and *the Sun was darkned thereby*. 'Tis the unhappy Religion of *Mahomet* that fills the world with his thick darkness of Error: & *there arose out of the smoke of the bottomless pit Locusts on the Earth*. And this unhappy and detestable doctrine formed an Empire, and united the *Arabians* together under the detestable *Mahomet*. One can't better represent the *Arabians* than by Locusts. *First* because of their innumerable multitude. So 'twas the Author of the book of *Judges* called them many ages before *St. John*. *And the Midianites & the Amalekites, & all the Children of the East, were in the valley as Locusts for number*. 2. 'Tis from *Arabia* that these inundations of locusts come, that often cover both *Egypt* and *Ethiopia*, and the other neighbouring places round about. 3: The prodigious swiftness of the Conquests of the *Saracens* is most admirably represented by Clouds of Locusts, that fall on the fields in one night, and almost in a moment. 4. One can't better represent the hideous desolations which the *Saracens* made every where, than by the hideous condition that the meadows and fields are in when the Locusts come on them.

The Religion of *Mahomet* meant by the black smoak,

By the Locusts the *Saracens* are meant.

It is commanded these Locusts, *not to hurt the Grass of the Earth, nor any green thing, but only those men which have not the seal of God in their foreheads*. This is to ex-

press, that these Locusts are men that are sent against other men, whereas true Locusts fasten on the green things.

And to them it was given, not that they should kill men, but torment them five months. We must know & always remember the foundation we have laid, that the whole *Revelation* is a history of the *Roman Empire*, & that all the events refer to that Empire. So that the sense is, the *Saracens* by the permission of God should have a great power to torment & harass the *Roman Empire* divided into ten Kingdoms, but not to destroy it. Indeed the *Saracens* tormented both *Greeks* & *Latins* most cruelly. But both the Empire of *Constantinople* & the other parts of the *Roman Empire* defended themselves against their assaults.

What the
five
months of
the reign
of the
Locusts
signify.

The duration of these Locusts is limited to five months, these make 150 days. But these days do not signify an 150 years, a day for a year according to the prophetick style. *Joseph Mede* that follows this hypothesis, assigns 150 years to the time, during which the *Saracens* particularly afflicted *Italy* from the year 830 to the year 980. But 'tis not so. We must observe, that the reign of the Locusts is in the five months of the summer, *May, June, July, August, September*, & that is their longest reign. For oftentimes they last not so long, because sometimes in the midst of summer a great wind carries them away, or a long rain makes them burst. So that the Prophet means that the *Saracens* shall fulfill their

their reign in its greatest extent, & that God will not abate any thing of it in favour of the men that are the subjects of the *Roman* Empire.

The description of these Locusts is notable. *Their shape was like unto horses prepared to the battle.* 'Tis to signify the wars & fights wherby the *Saracens* were to establish their government: *On their heads were as it were crowns like gold.* All the Empires that at this day take up the East came from them, that of the *Turks*, that of the *Persians*, that of the great *Mogull*, that of the *Tartars*.

Their faces were as the faces of men, & they had hair as the hair of women, & their teeth were as the teeth of Lions, & the sound of their wings was as the sound of Chariots. That is to say, they are as great women, with their hair dishevelled, a hideous countenance, & wings on their shoulders. I question not but the Prophet had respect to the description which the Poets make of the *Harpyes*.

*Tristius haud illis monstrum, nec savior ulla
Pestis, & ira Deum Stygiis sese extulit undis.
Virginei volucrum vultus, fedissima ventris
Ingluvies, Uncaque manus & pallida semper
Ora fame.*

Ancid. 3.

Where 'tis very observable that the name of *Harpyes*, comes from the Hebrew word *Arbim* or *Arpim*, which signifies Locusts. They were the terror of the *East*. Therefore the Poets made of them Women with wings

Whence comes the name and fable of the Harpyes.

devouring all they saw, & which came up from Hell, *Stygiis sese extulit undis*. Exactly in the same manner as these according to *St. John*, ascended out of the bottomless pit. So the Prince of the bottomless-pit, viz. *Pluto*, is looked on as their Prince among the Poets, & in the Pagan Theology; for 'tis he that in that Theology is called *Serapio* instead of *Serapis* or *Sarapi*, i. e. Prince of Locusts in the *Phanician* & *Hebrew* Tongue; just as the *Phanicians* called the same *Pluto*, *Belzebub*, i. e. the God of flies. The flies & locusts being two great plagues to the fruits & plants of the Earth. *Pluto* was thought to send these plagues. Therefore he is call'd their Prince. 'Tis to this I say the Prophet alludes, & he would tell us that the *Saracens* should be like these winged women called *Harpies*, that ascend out of Hell, that have Hooks instead of Teeth, & that devour all things. In truth the *Saracens* & *Arabians* were always professed Thieves. 'Twas by covetousness & pillaging much more than by slaughter that they made the East desolate.

These Locusts had Tails like Scorpions, & stings in their tails. All the world knows that the tail & the sting in the Serpent is the seat of venome & poyson. And poyson is the Emblem of false Doctrine. Which signifies not only that the *Arabians* should carry desolation & death every where, but also the venom of a detestable Religion. Therefore 'tis the Devil is called a Serpent & a Dragon, by reason of the poyson of false Religions that he spreads. *Lastly,*

Lastly, they have for their head *the Angel of the Bottomless-pit*, called *Abaddon* in Hebrew, & *Apollyon* in Greek, i. e. destroyer. This is not the description of the Devil, as *Joseph Mede* believed. 'Tis the description of *Mahomet*, a Monster arising out of Hell, as well as the Locusts: *The Angel of the Bottomless-pit*. *Angel* signifies Pastor & messenger; & we must observe once for all that the name *Angel* in the *Revelation* doth not signify a species of those Spirits that are so called, Angells & Devils. 'Tis the name of an Office, given sometimes to J. Christ, sometimes to Pastors, sometimes to men that are Instruments in Gods hand, sometimes to Spirits separated from matter. So that *the Angel of the Bottomless-pit*, signifies here no other thing than the false Pastor ascended out of the Bottomless-pit. He is called *Destroyer*, because in truth there never was a man in the world that destroyed so many men both as to Body & Soul.

Then the sixth Angel sounded, & I heard a voice, &c. which said to the sixth Angel, loose the four Angells, which are bound in the great river Euphrates. And the four Angels were loosed which were prepared for an hour, & a day, & a month, & a year. This is the second of those *Woes* that were cried, *Wo, Wo, Wo*. These three *Woes* all have relation to the *Roman Empire* in its second period, i. e. in its Antichristian period. The first *Wo* is the birth of the *Saracen Empire* & the Religion of *Mahomet*. The second blow is

Ch. 9. 13.
The *Turks*
& their
invasions
on the
fourth
Monarchy.

What the
four An-
gels in
Euphrates
signify.

the irruptions of the *Turks*. They must be found in the Prophecies that respect the *Roman Empire*; for they take up too considerable a part in the history of this *Empire*. Now the *Turks* will not be found any where else but here, they must therefore be here. And without doubt they are here. What we said just now must be remembred, that the name *Angel* in the *Revelation* signifies *Office*, & not a species of Spirits. See here four Angels bound in the River *Euphrates*, & loosed. These can't be good Angels; for the good Angels are not bound. They can't be Devils; for the Devils are not bound in some places of the Earth more than in others. So that these four Angels signify four *Messengers* of the Anger of God, four instruments of his Justice, whose violence till this time he restrain'd; & whom afterwards he leaves wholly to their fury, for the punishment & ruin of the *Roman Empire*, as well in its Eastern as its Western branch. These four Angels therefore signify these four *Sultanies* which the *Turks* establisht round about *Euphrates*, & in the regions of *Asia* the less, & *Syria*. All that have read the history of the *Crusades*, know, that the *Christians* in the end of the Eleventh age found them establisht in those four principal seats *Nice*, *Damascus*, *Antioch* & *Aleppo*. The founders of these *Sultanies* had been kept behind *Euphrates* for some time. But in the tenth & Eleventh age they were let loose, they overflowed the *Greek Empire*, which made a part of the

Ro-

Roman Empire; they pusht on their Conquests as far as *Nice*, the capital City of *Bythinia*; i.e. almost to the very Gates of *Constantinople*. They afflicted all the Coasts of the *Mediterranean-Sea*, *Greece*, *Sicily* and *Italy*; and at last they entirely destroyed the Empire of the *Greeks*, by the taking of *Constantinople*, which happened in the year 1452.

This is what is meant by these words, *The four Angels were loosed to kill a third part of men.*

We must remember what hath been said in the explication of the first Trumpets, viz. that the *third part* in these Prophecies signifies the *Roman Empire*, because that took up about a third part of the World. The *Turks* are sent to kill the third part of men; i.e. to kill the men of the third part of the Earth, or of the *Roman Empire*, or of the fourth Monarchy. The Locusts of the fore-going Trumpet were sent, *not to kill men, but to torment them for five moneths*; because the *Saracens* and *Arabians* did only gnaw off the edges of the *Roman Empire*, and did not penetrate into its entrails. But the *Turks* pierced even into the very heart of the fourth Monarchy, and laid it desolate; and they have established their Empire in one of its capital Cities, viz. *Constantinople*.

The *Turks* are sent to destroy the *Roman Empire*.

They are sent to kill the Men of this third part of the World.

Indeed, never was there seen so horrible a Butchery

Butchery of Men, and so great an Effusion of Blood, as that which the *Turks* have caused in their Irruptions, in attacking, or in defending themselves in the *Crusadoes*. I am persuaded, all the Conquerors together, since the beginning of the World, never shed so much Blood.

To Kill, signifies also a total Destruction: So that the Prophecy seems to signify, that the *Turks* are sent of God entirely to destroy the *Roman Empire*. They have already destroyed the Eastern Branch of it, the seat whereof was at *Constantinople*; and there are some that conjecture, that God designs them also to destroy the Western Branch, whose Seat at this day is at *Rome*: God only knows this. But tho the *Turks* should do no more than they have already done, 'tis enough to fulfil the Prophecy, which saith,

That God sent them to kill the men of the third part of the Earth, i. e. of Europe.

And the number of the Army of the Horsmen was 200. Thousand Thousand.

The *Turks* certainly are originally *Scythians*, *Tartars* and *Nomades*; people that had nothing but Horsmen in their Armies. The formidable Infantry of the *Turks*, which they call the *Jannizaries*, was not instituted till about the year 1300, by *Ottoman*, the Founder of the Empire, which at this day possesseth *Constantinople*. Before that, their chief strength was in Cavalry. The Prophet maketh it prodigious for its number. All the
World

World knows the thing happen'd exactly according to the literal sense. He also describes them in a hideous manner.

They that sate on the Horses, had Breastplates of Fire, and of Jacinth, and Brimstone. v. 17.

That is to say, the heads of these Horsemen were like globes of fire, whence came forth flame and smoke. *The heads of the horses were as the heads of Lions, & out of their mouths issued Fire, & Smoke, & Brimstone.* This Fire, this Smoke, and this Brimstone, seem to be a description of Gun-powder, and its effects. And this may well signify, that the *Turks* should make their principal desolations in the *Empire* of the fourth Monarchy, after the invention of canons and fire-arms, whence come forth, lightnings, flames, sulphur & smoke; which indeed did come to pass.

These horiest that vomit up flame & smoak, have also *tails like unto Serpents, with which they do hurt, viz.* in spreading their poison. And this is common to them with the Locusts of the fifth Trumpet. 'Tis the venom of the wicked Religion of *Mahomet*, which the *Turks* have established, & spread in all places where they have established their dominion.

They that were not Killed by these plagues, yet repented not of the works of their hands, that they should not Worship Devills, & idols of Gold, & Silver, & Brass, & Stone, & Wood, which neither can see, nor hear, nor walk. Neither repented they of their Murders, nor
of

of their Sorceries, nor of their Fornication, nor of their Thefts. This signifies to us, that the Periods of the sixth Trumpet, and the ravages of the *Turks*, is that of the corruption of the Church in the fourth Monarchy, & in the Antichristian Kingdom; a period, during which there reigned Idolatry, worshipping of Demons, or second Mediatory Gods, Images placed in the Temples & Oratories, depravation of manners, by Poisonings, Assassinations, Sodomies, Incests, Adulteries, and other impurities, Thefts, Robberies and Violent Dealings. And in truth, the *Roman Church* since the tenth Age, fell into such shameful Idolatry, and such horrible Corruption of Manners, that never was any thing like it seen in the History of the World. This point may be seen justified at large in our *just Prejudices against Popery*.

CHAP. VIII.

The Explication of the Tenth Chapter of the Revelation.

THe ninth Chapter ends the first part of the *Revelation*, and the tenth begins the second; wherein is what we seek after, viz. *Antichrist*, the time of his continuance, and the circumstances of his end.

This tenth Chapter is properly the preface to the second little book; We must explain it here before we proceed.

And

And I saw a nother mighty Angel come down from Heaven, clothed with a Cloud, & a Rain-bow was upon his Head, & his Face was as it were the Sun, & his Feet as Pillars of Fire. 'Tis clear by this Pomp, that this Angel is Jesus Christ. They are very near the same colours, wherwith he was described in the first chapter of the book; *his Countenance was like the Sun, & his Feet like unto fine Brass.* This is an Argument, that here a new Prophecy begins, a second act of this great piece. 'Tis Jesus Christ, the Prophet of Prophets, that must cause these Visions to enter.

v. 1.
J. Christ
appears a
second
time for
a second
vision.

He had in his hand a little Book open: & he set his right Foot upon the Sea, & his left Foot on the Earth. See here a little book different from the first, which was given to the Lamb in the fifth chapter. Another argument, that 'tis a Revelation wholly new, of another order. The first book contained the Destinies of the Empire, and this contains the Destinies of the Church. The first book was *Written without & within*; by reason of the multitude of events that were to befall the fourth Monarchy, the adventures wherof God would foretel, until the coming of the fifth Monarchy; that is to say, the Kingdom of Jesus Christ. The first book was *Scaled with seven seals.* But this later one is a *little book opened.* 'Tis because the first part of the *Revelation*, which respects the destinies of the Empire, is incomparably more obscure, & more difficult to be understood

The difference
between
the first
little book
of the Re-
velation;
& the
second.

The desti-
nies of
the Church
are more
Clearly
predicted
than those
of the Em-
pire.

stood than the second. In this second part, which respects the destinies of the Church, *Antichrist* is very plainly seen; & all those things that must befall the *Antichristian Empire*. But the first part of the *Revelation*, which contains the destinies of the *Empire*, is so obscure, that hardly any thing of it is understood, tho at this day all the events are come to pass, & the prophecies fulfilled. *Joseph Mede* in my opinion is the first, that understood any thing of it. *He set his right foot on the sea, & his left foot on the Earth.* This signifies his *Empire* over the whole terrestrial Globe, composed of Earth and water; & it signifies also, that what he was about to fore-tell, respected all the men that dwell in the world. *He set his right foot on the Sea.* The *Sea* in respect to the land of *Canaan* was on the West; & this signifies, that the *West* should be the principal Theater of the Adventures of the *Antichristian Empire*, which he was going to describe.

v. 3.

And he cried with a loud voice as when a Lion roareth; & when he had cried, seven Thunders uttered their voices. This roaring of a Lion was a presage, that that which he was about to predict, was terrible: As in truth nothing is more fatal to the Church, than the *Empire of Antichrist*. *Seven thunders uttered their voices.* In this Book, *Lightnings, Thunders, Voices* always signify the words & oracles of God. *The seven Thunders* of this second little book, are exactly *the seven Spirits* of the former.

What
voices &
thunders
signify in
the Revela-
tion,
especially
in the
second
part,

For

For both *the seven Spirits*, & *the seven Thunders* signify the divine Oracles: *Spirits*, because of him that dictates them: *Thunders*, because of their efficacy, because they beat down to the ground, they astonish, & they shake: *Seven*, because of their perfection. When Jesus Christ by his roaring had given the presage of Future Events, the Oracles were given & pronounced concerning those Events.

And when the seven Thunders had uttered their Voices, I was about to write; & I heard a voice from heaven saying unto me, seal up those things which the seven Thunders uttered, & write them not.

v. 4.
A sealed
vision is
an obscure
vision.

A *Sealed Book*, a *Writing*, a *Word sealed*, according to the Style of the Scripture, is a word that is not understood. *The Vision* of Is. 29. 15. *all is*, saith *Esay*, *as a book that is sealed*: that is to say, you shall not understand it. God saith to *Daniel*, *seal up the vision*; for it shall be for many Days. And in another place, *O Daniel, shut up the words, & seal the book, even to the time of the end: many shall run to & fro, & knowledg shall be increased.* Dan. 8. 26. That is to say, God will not have the Prophecies be understood till a certain time. In like manner the Prophecy that respected Antichrist, was *Sealed up* till an appointed time. For above ten whole ages nothing of it was understood, or so little, that 'tis to be reckon'd as nothing. *And write them not*: that is to say, do not express them in such terms,

terms, that in them the events may be read at least not very soon.

V. 5. *And the Angel which I saw standing upon the Sea and upon the Earth, lifted up his Hand to Heaven.*

V. 6. *And sware by him that liveth forever and ever; who created Heaven, and the things that therein are; and the Earth, and the things that therein are; and the Sea, and the things which are therein, That there should be Time no longer.*

V. 7. *But in the days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God should be finished, as he hath declared to his Servants the Prophets.*

When the
last Trum-
pet must
sound.

The Voice of the seventh Trumpet is that which must sound at the moment of the last Fall of the *Antichristian Empire*, when *Pope-ry* shall be destroyed: Then all the Nations shall turn unto God, to make up the Kingdom of Jesus Christ, that is yet to come; as appears by these words:

Ch. 11. 15. *The seventh Angel sounded, and there were great Voices in Heaven, saying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ, and he shall reign forever and ever.*

Here our Angel swears, that in that time, that is to say, when the Kingdoms shall be reduced to Jesus Christ, *Time shall be no longer.* Time in this place is not opposed to *Eternity*, as if the Angel would say, that then the World shall end, and *Eternity* begin; but his mean-
ing

ing is, that the times afforded to *Antichrist* shall be ended, & shall be no more. It must be remembred, that the Holy Spirit, as well by the mouth of *Daniel* as by that of *St. John*, assigns to *Antichrist* *a time, times, & half a time*. This shall be no more. There shall not be neither time, nor times, nor half a time for *Antichrist*. *Time shall be no more* for his reign, it shall be the time of his total destruction.

Then the mystery of God shall be finisht, as he hath declared to his servants the Prophets: viz. The mystery of this glorious reign of *Jesus Christ* on the Earth, which hath been foretold by all the Prophets in so magnificent a manner, as we shall shew in the process of this work, & which *Daniel* saw so clearly, as to mark the time & circumstances of it.

And the voice, which I heard from heaven, v. 8;
spake to me again, & said, Go & take the little book, which is open in the hand of the Angel, which standeth upon the sea & upon the Earth.

And I went unto the Angel, & said unto him, give me the little book. And he said unto me, take it, & eat it up, & it shall make thy belly bitter, but it shall be in thy mouth sweet as Honey. v. 9;

The voice which he heard from Heaven, is the same as spoke to him in the beginning of the book; *I was in the Spirit on the Lord's day, & heard behind me a great voice as of a Trumpet, saying, I am Alpha & Omega, the First & the Last.* And this also shews, that

G

this

this here is a new prophecy, & not the continuation of the first. For the same voice of God the Father, that began the *First Revelation*, returns & begins the *second*; as the same Jesus Christ also appears again a second time. Saint *John* receives the book from the hand of the Angel, that is to say, of Jesus Christ, because 'tis he that sends the Prophets, & that inspires them by his Spirit. This little book is *Sweet* in Saint *John's* Mouth, because the Spirit of prophecy & the glory of being the mouth of God from heaven, pleases the inclination of men that love honour. But this little book *Made his belly bitter*, because that after having reflected on the events which he was about to fore-tell, after having digested & consider'd them in his own breast, he found them so dreadful, that they filled his soul with sorrow.

v. 11. *And he said unto me, thou must prophecy again before many people, & nations, & tongues, & Kings.*

These words do no longer leave any cause of doubting, whether this be a new prophecy, & not a continuation of the *First*. Thou must make a *Second* Prophecy to Kings, People & Nations; & whereas what thou hast prophesied to them, respected their *Temporal state*; for the future that which thou shalt foretell them, respects their *Spiritual state* & the things of *Religion*.

CHAP. IX.

A short System of all the Events of the Church which are noted in the Apocalypse ; & first of all, an Epitome of the Chronology.

WE must not seek for the *History* of the Church in the First Nine chapters of the *Apocalypse*. *Joseph Mede* is the first that hath discover'd, that the *Apocalypse* consists of two bodies of *Revelations*, meant by two *Books*; the first of which we find in the beginning of the fifth Chapter, v. 1. *And I saw in the right hand of him that sate on the throne, a book written within, & on the back-side, sealed with seven seals.* The other we find in the 10. Chap. v. 2. *And he had in his hand a little book open, & he set his right foot upon the sea, & his left foot on the Earth.* It is plain that these two Books are two bodies of *Revelations*, perfect in their kind, & different each from the other; that both the one & the other run through all; & reach to all the times from the beginning of the *Revelation* of *St. John*; even to the end of the *World*. One cannot imagine any thing more reasonable than this; that the *First Book* contains the destinies of the *World*, the *Empire*; & the *Church* also; in respect to her *Temporal*, & as far as she is a part of the *World*. The *Second Book* contains the destinies of the *Church* properly taken as a *Church*, & distinguish'd from the

The history of the Church is not to be found but in the last eleven Chapters of the *Apocalypse*.

societies of the World. This is a much better notion than that of Mr. *de Launay*, who tells us, that the first book contains the *History* of the *Church*, & the second that of the *Gospel*. What can be the adventures of the *Gospel* distinct from those of the *Church*? How can those *Prophecies* that respect the Establishment & the ruin of *Antichrist* be applied to the book of the *Gospel*, unless it be in a very indirect manner? For these events do directly respect the *Church* & not the book of the Holy Scriptures.

¶ II. That which God saith to *St. John*, after he had caused him to swallow the little book of the 10th. Chapter, *Thou must prophesy again before many Peoples, & Nations, & Tongues, & Kings*. These words, I say, do plainly shew, that this is a *Prophecy* wholly new, which doth begin, and pass over again all the periods of time. This being so, that is to say, the first book included in the 5. 6. 7. 8. and 9th. Chapters, containing the destinies of the *Roman Empire*, and the various changes that were to befall it even to the time of its utter ruin by the revolt of the *ten Kings*, it is evident that they are greatly mistaken, that endeavour to find the *Pope* and *Anti-christ* in the *Star* of the 8th. Chapter called *Wormwood*.

It is true, that in the 7th. Ch. we find, the vision of the 144. thousand persons that were *Sealed*, who do belong to the *History* of the *Church*. For these are they that have not defiled their garments with the *Idolatries* of

of *Antichrist*, nor partaken of his fornications. These are the same with the *two Witnesses* of the 11th. Chapter, that prophesy clothed in sack-cloth for 1260 days, during the reign of *Anti-Christ & Babylon*. The H. Ghost hath placed these 144 thousand *Sealed* persons in the destinies of the *Empire*, immediatly after the opening the first six seals, & before the opening of the seventh, because the seventh *Seal* was to be subdivided into seven *Trumpets*, which do reach even to the end of *Antichrist's Empire*: Trumpets that were to contain the horrible corruption of the *Church*, the Birth and Progress of her *Idolatries*. It was therefore very reasonable to take notice of those whom God intended to exempt from those corruptions, before the opening of the seventh *Seal*, which was to bring so many evils on the *Church*, as well as upon the *World*.

This in my opinion being certain, that the destinies of the *Church* do not begin before the 11th. Chapter, & are prosecuted even to the end, it will be necessary to consider the *Chronology* & the *History* of these twelve Chapters, from the 10th. to the 22th. & the last.

As for the *Chronology*, *St. John* begins his *Prophecy* concerning the *Church*, either from the beginning of the *Christian Era*, i.e. from the birth of the Saviour of the World; or at least from the time in which he prophesied, which was in the reign of *Trajan*. This duration of the *Church* from *Jesus Christ's* time is divided

The Christian Church in the Apocalypse must be divided into three Periods.

into three general *Periods*. The *First* is that of the *Christian Church* in the four first Ages, which were those of her purity ; the second is that of her *Corruption*, *Idolatries* & *Antichristianism*, that was to endure 1260 years, at the conclusion wherof an end must be put to the *Babylonish Empire*. The third *Period* contains the *reign* of a thousand years, during which the Church must have peace, & after which must follow the *last judgment*.

The first of these *Periods* is the shortest, not lasting above 3 or 400 years. And therefore *St. John* doth not stay much upon it. This is the *Period* which he describes in a few words in the beginning of the 11th. Ch. *And there was given to me a reed like a rod, & the Angel stood, saying, rise & measure the temple of God, & the Altar, & them that worship therein. But the court which is without the Temple, leave out, & measure it not, for it is given to the Gentiles, & the holy city shall they tread under foot forty & two Months.* All the world is agreed, that the Temple built by *Solomon* according to the orders of God, was an Emblem of the Church. This Temple had two Courts, an inward and an outward one. Here the H. Ghost represents the whole duration of the *Christian Church* by the extent of this Temple and its Courts. Nothing is more proper to shadow forth the extent of time than the extent of place. This inward Court that was measured by *St. John*, together with the Altar & them that worship therein, is the first *Period* of the

the *Church*, the Ages which we call the happy times of the *Church* which reach to the end of the *fourth Age*, about 360 or 380 *Years*. The rest of the *Christian Churches* duration till the reign of the 1000 years is shadowed forth by the outward *Court*, which God leaves to the *Gentiles* to tread under foot 42 *Monthes*. This is the *Christian Church* turn'd *Pagan* by the admission of secondary *Deities*, mediating *Spirits*, & *Images*. Here is one thing that deserves to be carefully taken notice of: between the duration of the *Church* in its purity and in its corruption, there is exactly the very same proportion as there is between the greatness & the extent of the inward *Court* & the outward one. Those that have taken the pains to compute the extent of these two *Courts* according to that description of them, that we meet with in the *Jewish* Authors, both sacred & prophane, find that the proportion of the inward *Court* to that without, is the same with that of one to three & a half. Now there is the very same proportion between the duration of the *Church* in its corruption & in its purity. The corrupt *Church* lasts 42. *Monthes*, that is three years & a *Half*: according to which the *Church* in its purity must not have lasted above one propheticque year, which contains 360 *Days*, that is to say 360 *Years*. Indeed the *Church* did continue in its purity just so long. About the year 360 the unhappy superstitions about *Reliques*, & the invocation of *Saints* began to creep into the *Church*; which

The inward court is an Emblem of the pure Church, & the outward court an Emblem of the corrupted Church.

v. Villalpand. in Ezech.

quickly degenerated into *Idolatry*. Thus the reign of *Anti-Christian Idolatry* hath lasted three times & a half, hath lasted as long as the reign of pure *Christianity*. This is the outward *Court*, that is left out, & trodden under foot by the *Gentiles*, & prophaned by *Idolatry*, & which nevertheless is called the *Holy City*, because there God did preserve his elect. *And they shall tread under foot the Holy City for 42. Months.*

'Tis chiefly upon this *Period* of 42 *Months* that the *Prophecies* of the *Apocalypse* do turn: & 'tis necessary to observe in this place, that during this *Period* several things fall out that are co-temporary. For this *Period* is oftentimes repeated, & its characters are often affixed to divers subjects; to the *Woman* that lies hid in the *Desert*, to the *Gentiles* that are to tread down the *Court*, to the *two Witnesses* that are to *Prophecy* clothed in sack-cloth, to the *Dragon* & to the *Beast*, to whom it is given to exercise his power for 42 months. These are not different *Periods* that must be fastned one to the end of the other. These are different *Events*, or the very same events presented under different ideas, which must be accomplisht in the same *Period*. For the right understanding therfore of the *Chronology* of the *Apocalypse*, it is necessary to know what events & things are co-temporary. As thus:

Many
things in
the Apoca-
lypse co-
temporary.

I. The *Court* which is to be trodden down by the *Gentiles* for the space of Forty Two Months, *Rev. 11. 2.*

II. The

II. The *Woman*, to whom are given two great *Wings* of an *Eagle*, to save her self in the *Wilderness*, where she is fed 1260 *dayes*, a *time*, and *times*, and *half a time*; i.e. one year, two years, and half a year; which make three years and a half, or forty two monthis. This is what is said *Rev. 12. 6, 14.*

III. The two *Witnesses*, that must prophesie, clothed in *Sackcloth* for 1260 *days*, *Rev. 11. 13.* 1260 *days* make just forty two months, or three years and a half.

IV. The *Beast* with *seven Heads* and *ten* *Horns*, to whom Power is given to fulfil forty ^{*Rev. 13. 1, 6.*} two months : But we must observe, that these 42 months are affixed only to the *seventh head* of the *Beast*, which is that of *Antichrist*: the whole entire *Roman Empire* is signified by that *Beast* with *seven Heads* and *ten Horns*. The last *Head* is that of *Antichrist*, which alone must last as long as the other six. The *Roman Empire* under *Kings*, *Consuls*, *Decemvires*, *Tribunes* of the *People*, perpetual *Dictators* and *Emperors*, lasted about 1250 years, a little more or less. The *seventh Head* of the *Roman Empire* is *Antichrist*, and he is to continue 1260 *days*. 'Tis evident, that we must assign the duration of forty two months to the *seventh Head*, because 'tis to that we must affix the *ten Horns*, that signifie *ten Kings*; and 'tis to *Antichrist* that *Daniel* assigns for his duration a *Time*, *Times*, and *Half a Time*. All the *World* acknowledges, that he means *Antichrist* by the *little Horn*, that grows in the midst of the *ten*, and that subdues three of them.
He

C. 7. v. 25. *He shall speak great words against the Most High, and shall wear out the Saints of the Most High, and they shall be given into his hand, until a time, and times, and the dividing of time.* We have already observed, that this signifies *one year, two years, and half a year.* This is the duration of the Kingdom of *Antichrist*; 'tis also the duration of the *seventh Head* of the *Roman Empire*; and this is what they ought to take particular notice of, that make a scruple to grant, that these *forty two months* express the duration of the whole *Beast* with *seven Heads* and *ten Horns*.

V. In like manner the *second Beast* of the 13th chap. of the *Revel.* that hath but *Two Horns*, like to those of a *Lamb*, and that spake like the *Dragon*, is also of the same duration; i. e. it must be found in the space of *42 months*.

VI. The *Whore* also of the 17th chap. sitting upon the scarlet-coloured *Beast*, reigns in this *Period* of *forty two months, 1260 days, or three years and a half.* She sits upon the *Beast*, i. e. on the first *Beast*, that had *seven Heads* and *ten Horns*, and lasts as long as the *7th Head*.

VII. *Lastly*, The *144 Thousand sealed* persons, that appear in the 7th chapter, and are mention'd frequently afterwards, are also co-temporary with the *Beast*, and the *Court* trodden down by the Nations: for they are no other than the *two Witnesses*, that prophesie clothed in Sackcloth for *1260 days*, whilst the outward *Court* is trodden under foot by the *Gentiles*; & they are no other than the *Woman* that remains in the *Wilderness*, and

is nourished there for *a time and times and half a time*, while the *red Dragon* makes war with the saints.

For the understanding this *Chronology* of the *Apocalypse*, it must also be known, that the seventh *Seal* which is open'd in the beginning of the 8th. Ch. contains under it the seven *Trumpets*, & that the seven *Trumpets* reach to the end of the second *Period*, which is the *Empire of Antichrist*, & even to the reign of *Christ* inclusively: That is to say, to the very end of the *World*. For at the sounding of the last *Trumpet*, there were great voices in *Heaven*, saying, the *Kingdoms of the World* are become the *Kingdoms of our Lord & of his Christ*, & he shall reign for ever and ever. And the seven *Trumpets* begin about the time of the fall of the *Roman Empire* under the *Christian Emperors*. Upon the founding of the *First Trumpet*, there followed hail & fire mingled with blood, & they were cast upon the *Earth*, & the third part of the *Trees* were burnt up. These are plainly the numberless *Northern Armies* of the *Vandals*, *Goths*, & *Hunn's*, who in the reign of *Honorius* begun to make dreadfull havock throughout the whole extent of the *Roman Empire*, which is here meant by the *Third part*, because the *Roman Empire* in truth did contain very near a third part of the *World*. And so the duration of the six *Trumpets* even to the seventh exclusively, is also very near co-temporary with the 42 *Months* of

The seventh seal, contains under it the seven Trumpets.

C. II. 15.

C. 8. 7.

of

of the reign of the *Beast* & the *Court* trodden under foot by the *Gentiles*.

The seven *Vials* are contained under the sixth *Trumpet*.

It must also be observed that the seven *Vials* of the wrath of God are co-temporary with the sixth *Trumpet*, & do divide it even to the sounding of the seventh. The duration of the Kingdom of *Antichrist*, which is 1260 *Years*, is divided into two other *Periods*. The first is that of the birth, growth, & progress of the *Babylonish Empire* to its perfection. And this *Period* reacheth to the tenth *Century*, i. e. it lasts between 5 and 600 *Years*. The second *Period* is from the tenth *Century* to the end of *Antichrist's* reign. Now the seven *Vials* of the 16th. Chap. of the *Revelation* are the steps by which this *Babylonish Empire* passeth, to come to her ruin. So these seven *Vials* are not co-temporary neither with the seven *Seals*, nor with the seven *Trumpets*, as some have imagin'd; They are co-temporary only with the sixth, the effect of which begins about the tenth *Century*.

The *Chronology* of the third general *Period* of the *Church*, which is that of the 1000 *Years*, hath no difficulty in it that needs a resolution. We need only to observe that these five things are co-temporary in the third *Period*.

Five things cotemporary in the *Period* of the reign of the thousand years.

I. The reign of the *Saints* for a 1000 *Years*. *Rev.* 20. 4.

II. The *Dragon* that is bound, & whose power is broken. *Rev.* 20. 2, 3.

III. The

III. The *New Jerusalem*, the description wherof we have *Rev. 21. & 22.* Chapters.

IV. The company of *Saints* that are clothed in white garments, & who carry Palms in their hands, singing this song, *Salvation to our God that sits upon the throne, & unto the Lamb*; and of whom it is said, *they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; the Lamb shall feed them, & shall lead them unto living fountains of waters.* For these are not the 144 thousand *Sealed* persons, spoken of in the beginning of the 7th. Chap. *St. John* saith expressly *After this*, i. e. after these 144 thousand sealed persons, *I beheld, & lo a great multitude, which no man could number, of all nations, & kindreds, & people, & tongues stood before the throne, & before the Lamb, &c.* This plainly shews, that these are not the persons that were *Sealed*; For they might easily be numbred, because they were not above 144 thousand; whereas these here spoken of are innumerable. In truth these are the same that are spoken of in the 20th. of the *Revel.* who are there called *the souls of them that were beheaded for the witness of Jesus, & for the word of God*; & here they are called, *they which came out of great tribulation, & have washed their robes, & made them white in the blood of the Lamb.* They are therefore co-temporary with the reign of *Christ* for a 1000 *Years*, as the 144 thousand that were sealed are co-temporary with the reign of *Babylon* for 1260 *Days*.

*Rev. 7. 15.
Rev. 7. 17.*

v. 9.

C. 7. 14.

V. The

Rev. 11.
15.

V. The fifth and last thing co-temporary is the duration of the seventh *Trumpet*. And the seventh *Angel* sounded with a *Trumpet*, & there were great voices in heaven, saying, the Kingdoms of this world are become the Kingdoms of the Lord. For at the sound of the *Last Trumpet*, the last blow must be given to the *Babylonish Empire*, & at the same time shall begin the reign of *Iesus Christ*, to which is assign'd a *Period* of 1000 Years. And the influence of this seventh and last *Trumpet* must reach even to the end of the World.

Thus you have the *Chronology* of the twelve last Chapters of the *Revelation*. We proceed to consider the *History*.

CHAP. X.

A short System of the Events foretold in the Revelation concerning the Church, as to the Historical part.

A short
explana-
tion of the
11th.
Chap.

IN the 11th. Ch. where the *Destinies* of the Church do begin, the H. Ghost in the first place gives us an abridgment of these *Destinies* & *Events*; & nothing is more methodical than that, *First* to give a general Idea of those things, that are afterwards more particularly to be explained. So this Chapter from the 2^d. v. to the end contains a short *History* of the 1260 Years of *Antichrist's* reign, & of the 1000 Years of *Christ's* reign;
as

as in the first verse he had described the first *Period* of 360 *Years*, as we just now observed in the foregoing Chapter. This reign of *Antichrist* is here described by this *Paganism* that was to tread under foot the *Holy City* for 42 *Months*. The afflictions of the *Church* & its perpetuall subsistence in the midst of those afflictions during this reign of *Antichrist*, are signified by the two *Witnesses* clothed in sack-cloth. A great persecution, that must befall the *Church* at the end of these 1260 *Years* of *Antichrist's* reign, is there also predicted. The total suppression of the profession of the truth by that persecution is signified by the death of these two *Witnesses*, who must remain dead in the territories of *Babylon the great* for three prophetic days and a half, *i. e. three Years & a half*. We shall see afterwards what that means, & where we must place this great event. At the end of three years & a half these two *Witnesses*, *i. e. the publique profession of the truth*, shall rise again, and be gloriously reestablished. For the *H. Ghost* saith, that the two *Witnesses* shall ascend again up into Heaven. *i. e. shall be exalted & glorified upon the Earth*. In the same time the tenth part of the *City* shall fall, *i. e. one of those ten Kings* that gave their power to the *Beast*, shall revolt from him. And a little after, the seventh *Trumpet* shall sound, which will give the last blow to the *Babylonish Empire*. After which the *Reign* of the *Saints* shall commence, which shall continue to the end of the World.

This

v. 2.

v. 3.

v. 7.

v. 12.

v. 14.

This is the Epitome of the whole *History* of the *Church* ; & the sense of the 11th. Chapter.

Ch. 12. &
its expli-
cation.

After this general idea of the *History* of the *Church* , the Prophet enters upon the particulars. In the 12th. Ch. God shews him the vision of the *Woman* that was with child , & deliver'd of a *Son* , & persecuted by the *Red Dragon* , who fain would devour the *Child* of the *Woman*. Afterwards there is a battle fought by *Michael* & his *Angells* , against the *Dragon*. The *Dragon* is overcome and cast to the Earth ; but as much overcome as he was , he ceaseth not to persecute the *Woman*. She is forced to escape into the *Wilderness* , where she is nourisht 1260 *Days*. The *Dragon* not being able to reach her , vomited out a flood after her ; but the Earth open'd , & swallow'd up the flood , & saved the *Woman*. This *Woman* is the *Apostolical Church* ; this *Child* of which she is deliver'd , is pure & holy *Christianity*. The *Dragon* is the *Devil* , who by the authority of the *Roman Empire* , would devour & extinguish *Christianity* in its birth. *Michael* & his *Angells* are *Jesus Christ* & his *Ministers* celestial as well as terrestrial. The combat of the *Red Dragon* & *Michael* is the combat of 300 *Years* that was between *God* & the *Devil* , during the *ten persecutions* of the *Roman Heathen Emperours* ; The *Devil* endeavouring on one hand to destroy the *Christian Church* by the cruelty of the *Emperours* ; & *God* on the other hand defending it by his *Martyrs* , & *Teachers*. The
victory

victory gotten over the *Red Dragon* is the casting down of *Heathenism*, which falls to the Earth & is cast from Heaven i. e. 'tis tumbled down from the throne by *Constantine* & his successors to the reign of *Theodosius*. The great flood which the *Red Dragon* casts after the *Woman*, when he was thrown down on the Earth, is those inundations of *Heresies*, that *Arrianism*, that cover'd the *Christian World* immediatly after the fall of *Heathenism* under *Constantine*. The Earth swallowed up this flood in favour of the *Woman*; these *Heresies* were destroyed & swallowed up as in a moment, & the *Church* remained deliver'd from them by a kind of miracle. But the *Dragon* doth not yield for all that, but goes to make war with the remnant of the seed of the *Woman*; i. e. he endeavours to cause to be brought forth an *Antichristian Empire* for the ruin of the *Church*; the thing which he will further explain in the following Chapter. We have therefore in this the *History* of the *Church* to the end of the *fourth Century*, or the beginning of the fifth. For it is in the space of these 400 *Years* that the *Apostolique Church* did bring forth *Christianity*, that *Christianity* was persecuted by the *Emperours*, that *J. Christ* did miraculously preserve it; that it remained victorious under *Constantine*; that the *Church* was almost ruin'd by *Arrianism*, & that she saw herself happily deliver'd from it.

St. John spends but one Chapter about the first *Period* of the *Church* of 400 *Years*, because the great events were design'd to be in the following *Periods*.

The 13th. Chapter according to the most exact c. 13. 12. rules of method begins where the 12th. ended. 2. 3. &c.

H

We

An Epi-
tome of
the Histo-
ry foretold
in the
13th. Ch.

We have in the 13th. Chapter the birth of the *Babylonish Empire*, which is grafted on the *Roman Empire*: this is the first *Beast* that ariseth out of the *Sea*, having seven *Heads* & ten *Horns*; the seventh of these *Heads* is laden with ten *Horns*, each of which is adorned with a *Crown*, to signify that these were so many *Kings*. These *ten Kings* are the continuation of the *Roman Empire* under the seventh *Head*, which is that of *Antichrist*. These *ten Kings* are subject to this seventh *Head*, & together with it compose one *Empire*. A second *Beast* arises out of the *Earth*; it is the same *Empire* & the same *Beast*, or rather 'tis the seventh *Head* of the first *Beast*. This *Empire of Antichrist*, that was represented in the first vision as one of the *Heads*, is represented in the second vision as a *new Beast*; because it is the ancient *Empire of Rome*, & yet nevertheless 'tis a *New* one. 'Tis the continuation of the *Roman Empire*, having the same seat, viz. the *City of Rome*, & extending it self very near over the very self-same *Provinces*. It is a *New Empire*, because it is in another form, & under another name, & is called the *Empire of the Church*, & an *Ecclesiastical Empire*. These two *Beasts* therefore fill up but one & the same *Period*, in which the *Head* of the *Emperors*, that was mortally wounded, is healed again by *Antichrist*, in which *Period* ways of worshipping and doctrines full of impiety & blasphemy are advanced in the *Church*. In which *Period* the *Saints* are overcome, & the *Truth* is buried; in which all the inhabitants of the *Earth* worship the *Beast*, & submit themselves to the *Babylonish Empire*; in which *Antichrist*, whose name contains the *Number 666*. makes an image of the first *Roman Empire*, & causeth

causeth it to be worshipped ; lastly , in which all liberty to buy , & sell , & live is taken away , unless men will bear the *Image* of the *Beast*. All this is the *History* of the 1260 *Years* , that begin about the time that the 400 *Years* of the first *Period* do end. This is according to the rules of *History*.

The 14th. Ch. begins also where the 13th. ends. It contains the *Prophecy* of the fall of that *Babylonish Empire* represented by the two *Beasts* of the 13th. Chap. 'Tis no longer a *Beast* with seven *Heads* & ten *Horns* ; 'tis no longer the *Beast* with two *Horns* ; 'tis *Spiritual Babylon*. But this *Babylon* is the very same thing as the first & the second *Beast*. *She is fallen , she is fallen , Babylon that great City , because she hath made the nations drunk with the wine of her fornication*.

A short
explication
of the 14th.
Chap.

v. 2.

The seven foregoing verses are a preparation for this great fall ; & the following ones to the end of the Chapter are a description of the ruin of *Babel*. The *Man* that sits on the white cloud , is *Jesus Christ*. The sickle that is put in first among the corn to mow it down , and afterwards into the vintage to cut down the grapes , are the two degrees of *Babylons* fall , which we shall afterwards explain. This is the *Analysis* of the 14th. Chap.

v. 14.

The H. Ghost thought it not enough to have foretold the fall of the *Babylonish Empire* in general , he will also instruct us in the steps by which it must pass in falling. And as this is a great affair , the vision of the 15th. Chapter is employed to prepare mens *Spirits* for it. The seven *Vials* of the wrath and vengeance of God , that must overwhelm the *Babylonish Empire* , are distributed

Chap. 15.

to seven distinct *Angels*, to pour them out at different times.

Chap. 16. The 16. Chap. contains the pouring forth of these *Vials*, which are the several punishments by which the *Empire* of the *Beast* is afflicted, till it be entirely brought to nothing. And these seven *Vials* contain all the time of the fall of the *Babylonish Empire*: Of this we will treat in a particular *Chapter* by it self afterwards. It is enough to know that this *Chapter* leads the afflicted *Church* to the very point of her deliverance. And thus you have the whole *History* of the *Church* during the 1260 *Years*.

Chap. 17. But because these things had been expressed in figurative terms, and prophetic symbols of *Beasts*, *Horns*, *Harvest*, *Vintage* & *Vials*, God will explain these things in terms less figurative & more intelligible. Therefore the 17th. Ch. is spent in explaining the *Visions* of the two *Beasts*, to give us to understand, that the *Beasts* signify an *Empire*, that the ten *Horns* are *ten Kings*; that these *ten Kings* out of weakness and complaisance would give their power to the *Beast*, and that at last they would ruin him, & take away that power they had formerly given him.

Chap. 18. As in the 17th. Ch. the H. Ghost declares the establishment & the progress of the *Babylonish Empire* in a more clear and less figurative manner than he had done in the 13th. Chap. in the like manner in the 18th. Chap. he gives us the particulars of the ruin of this *Babylon*, more largely & more clearly; more largely I say, & more clearly than he had done in the 14th. Chap. This hath no need of proof. In the process of this discourse we shall explain the circumstances of this fall.

The

The 19th. Chap. is as it were a recapitulation of all that respects the ruin of *Babylon*. Therin *J. Christ* appears riding on a *White horse*, is called *the faithful, and true, & the Word of God*. He assembles all his forces, & the *Babylonish Empire* assembles all its forces; the fight begins, the *Beast* and the false *Prophet*, i.e. the *Antichristian Empire* and *Antichrist* that is the head, are taken and utterly destroyed. 'Tis the same thing we met with before in the 14. Chap. at the end of the 16. at the end of the 17. and throughout the whole 18. Chap. The frequent repetition of the same thing is to note the certainty of it.

The three following *Chapters*, viz. the 20, 21 and 22. contain the *History* of the third & last general *Period* of the duration of *Christianity*. It is *the reign of J. Christ upon Earth*. The matters contained in the 20 Chapter are so remarkable, that they deserve a particular attention. But seeing that hereafter we shall have occasion carefully to examin them, it is not necessary to stay about them at present.

So much suffices for a general Idea both of the *Chronology* & of the *History*, of the twelve last Chapters of the *Revelation*, which contain the destinies of the *Church*.

CHAP. XI.

Several things, that all are agreed on, in reference to Antichrist, which will serve to clear up those wherin we are not agreed.

WE seek First the *Character* of the *Babylonish Empire*; 2^{dly}, the *time* of its duration;
H 3
3^{dly},

3dly, Its *Etablissement* & end; 4thly, What must happen after its ruin. The two first points respect what is past or present, & shall be the subject of the first part of this work. About the first of these four things there is no controversy among the *Orthodox*. But there is a great dispute about it between the *Papists* & the *true Church*. However we have one great advantage for the determining this controversy, viz. there are some certain principles in which both sides do agree. In controversies where men are agreed in nothing, but where every thing must be proved, it is very hard to determin any thing. But where men are agreed in many things, ordinarily those things which they are agreed in, serve for the clearing up of those things wherein they are not agreed. I think it best therefore before we enter upon the *Characters* of the *Babylonish Empire*, to consider those things wherein the *Papists* as to this matter do agree with the *true Catholics*.

All agree
that the
little horn
in the 7th.
of Dan. is
Antichrist.

Dan. 7. 8.

v. 24, 25.

1st. We are agreed about almost all the places, whence we are to draw the pourtraiture of *Antichrist* and his *Empire*. 'Tis confessed, that the *Little horn* in the 7th. Chap. of *Daniel* is *Antichrist*; that 'tis of him that the Prophet speaks. *I considered the horns, and behold there came up among them another little horn, before whom three of the first horns were pluckt up by the roots; and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things. The ten Horns out of this Kingdom are ten Kings that shall arise, and another shall rise after them, and he shall be diverse from the first, and he shall subdue three Kings. And he shall speak great words against the most High, and shall wear out the saints of the most high, and think to change times and laws; & they*

they shall be given into his hand for a time, and times, and half a time.

We are agreed that the *First Beast* in the 13th. of the *Revel.* is the same with the fourth *Beast* in the 7th. Chapt. of *Daniel*, and that both the one and the other signify the *Roman Empire*. 'Tis acknowledged, that the *ten Kings* that must be born of this *Beast*, which are represented by the *ten Horns* of the fourth *Beast* in *Daniel*, and of the first *Beast* in the 13th. of the *Revelation*, are the *ten Kings*, which in the time of *Antichrist* are to divide the *Roman Empire* among them, and give their power to *Antichrist*.

The two Beasts of Rev. 13. are Anti-christ.

'Tis contest, that the *little Horn*, i. e. *Antichrist*, must be grafted on the *Roman Empire*, enter into its place, and the last that shall possess the *Roman Empire*. *Antichrist*, saith *Bellarmin*, shall be the last head of the wicked, and the last King that shall possess the *Roman Empire*, but yet without the name of a *Roman Emperour*.

Bellarmin. part. 1. c. 3. sect. 15. Respondeo priorem &c.

The same Author in the very same place confesses, that the head of the first *Beast*, which received the deadly wound in the 13th. Ch. of the *Revelation* is *Antichrist*. This miracle of a feigned *Resurrection*, saith he, must be attributed to *Antichrist*, in the opinion of *Primasius*, *Beda*, and *Haymo*, and many others whom he names.

We are agreed, that the two *Beasts* of the 13th. of the *Revelation* do both of them signify the *Antichristian Empire*. According to the opinion of *Rupert*. The second *Beast* in the *Revelation* signifies the very same *Antichrist*. For *Antichrist* is represented by two *Beasts*; by the one, his royal power and tyranny, by which he will offer violence to men, is represented. And by the other, his magical power and crafty tricks, by which he will

Bellarmin. ubi Supra.

seduce them. But according to Richard, and Anselm, and many others, the second beast signifies the Preachers of Antichrist. Thus it agrees to the Babylonish Empire to be the seventh head of the Roman Empire, however without bearing the name of a Roman Emperour; to be a head wounded unto death, and raised up again; to have ten Horns on its Head, ten Kings for its subjects; to have a false Prophet with two Horns like those of a Lamb, which causes the image of the Beast to be worshipped, whose name contains the Number 666, and who makes all those that he causeth to submit to his Empire to bear his mark in their foreheads.

We are agreed that a time, times, and half a time, the 42 Months, the 1260. days do denote the time of the duration of the Antichristian Empire; and that all that while the Church must be afflicted, beaten down, obscured, as it were hidden & swallowed up by persecution.

'Tis acknowledged that the great Whore in the 17th. of the Revel. and the city with seven Mountains, is Rome. Some would have it be Rome Pagan, but others shewing either more knowledg or more sincerity, do confess that Rome in the 14th. and the 17th. Ch. of the Revelation is not Rome Pagan, but of Christian become Antichristian. Estius and some others go a little further, and are forced to acknowledg, that Rome must be the seat of Antichrist. Others, as Ribera, Viega, Cornelius a Lapide, retaining the common hypothesis among the Papists, viz. that Jerusalem must be the seat of Antichrist, are however forced to confess that Babylon in the Revelation is the city of Rome, wherat the end of the times an Idolatrous Empire, persecutor of the

The Papists
are forced
to confess
that Baby-
lon in the
Revel. is
Rome.

the Church, and Enemy of God must arise; who (say they) shall join himself to the Empire of Antichrist, when he shall be come. Cornelius a Lapide confesses, that the Waters on which the great Whore sits, signify all the Nations and people which Rome shall command over, who shall agree together in their subjection, and in the vanity and idolatry of Rome as their lady and the mistress of the universe, i. e. Rome become Idolatrous after having been Christian.

We do agree that the Prophecies of the Eighth & the eleventh of Daniel, that literally respect Antiochus Epiphanes, & the cruel persecution that he raised against the Church of the Jews, belong also to Antichrist; so that Antichrist is that King that shall do according to his will, & shall exalt himself, & magnify himself above every God, & shall speak marvellous things against the God of Gods, & shall prosper till the indignation be accomplished. Neither shall he regard the God of his Fathers, nor the desire of women, nor regard any God, for he shall magnify himself above all. But in his Estate shall he honour the God of forces, & a God whom his Father's knew not, shall he honour, with gold & with silver & with precious stones & pleasant things: He shall enter also into the glorious Land, and many shall be overthrown, &c.

We agreed that what is said of Antiochus agrees also to Antichrist.

Dan. 11.
36, 37,
38.

v. 41.

We are agreed, that it is he of whom St. Paul speaks in the 2d. Chap. of his second Epistle to the Thessalonians, & consequently that he is that man of sin that was to be revealed, when he that then did let, i. e. the Roman Empire, should cease to hinder; that 'tis he that is to sit in the Temple of God, as if he were God, whose Religion is to be a Mystery of iniquity, & who is to lift up himself above all that is called God.

'Tis

'Tis confest that the *Antichristian Kingdom* is to be a temporal Kingdom at the bottom, whatever it may be as to outward appearance. 'Tis agreed that he shall establish this *Empire* two ways, the first is by sword & violence, the second by cheating & seducing. 'Tis acknowledg'd that he shall be a great *Persecutor* of the *Church*.

Lastly, 'tis confest, all this must come to pass in that *Period* which the H. Scripture calls the later times. 'Tis acknowledged that the 11th. Ch. of the *Revelation* contains an Epitome of the *History of Antichrist*, that it is he that is to tread under foot & prophane the *Holy City* for 42 *Months*, & afflict the two *Witnesses* that shall prophesy clothed in sack-cloth for 1260 *Days*; & that he is to kill the two *Witnesses*, which are to remain dead on the places of the *Great City* three *Days* & a half, after which they shall rise again. It appears by this account of the points wherein the *Papists* are agreed to, that we are all of the same mind first, as to all those places whence the main strokes of *Antichrists picture* are to be taken; and secondly, as to almost all the main strokes of which this *Picture* is to be composed. It will appear afterwards, that these truths wherein our enemies are agreed with us, do quite overthrow those things wherein they differ from us.

CHAP. XII.

The Characters of Antichrist, which we are not agreed about. The false Antichrist of the Papists.

THe things in which we are not agreed, are the *false Characters of Antichrist*, which the *Papists* endeavour to establish, with a design to hinder our sight of the true Characters of him and to obscure them. The false Characters are these:

I. That Antichrist must be only one single Man, and not a succession of Kings and Tyrants.

II. That the duration of his Kingdom is to be only three Natural years and a half, and not three Prophetical years and a half, which make up 1260 years.

III. That he must style himself the Messiah, and that the Jews must look upon him as such.

IV. That his Seat shall be Jerusalem, that he shall rebuild the Temple there; and that he shall re-establish the Mosaical Service.

V. According to Bellarmine, & Cotton the Jesuite, he is not to be an Idolater. For he is not to worship any Idol, but shall worship the Devil in secret.

VI. He is to be of the Tribe of Dan, of an obscure place, and to raise himself by Arms.

VII. He is to deny the coming of Christ in the flesh.

VIII. He shall do nothing in the name of Christ.

IX. He shall abolish the sacrifice of the Mass.

X. He

X. He shall compel the Christians to renounce their Baptism.

XI. He is to overcome three Kings, the King of Lybia, of Egypt and Ethiopia.

XII. He shall cause fire to come down from Heaven, and feign himself to be dead, to counterfeite a resurrection.

XIII. He is to hate Idols.

XIV. He is to conquer the whole World by Arms.

XV. Enoch and Elias shall be the two witnesses of the eleventh of the Revelation, that shall be sent against him.

XVI. He is to kill the two witnesses, Enoch and Elias.

XVII. These two witnesses must rise again, after they have lain dead three days and a half.

XVIII. He is to possess all sorts of Treasures.

XIX. He shall not only call himself God, but the only God.

XX. He is not to come, till the Roman German Empire be destroyed.

XXI. His coming is not to be till just at the end of the World; he shall be defeated five and fourty days before the end of it.

XXII. Before he comes, the Gospel must have been generally preached in all parts of the World,

XXIII. He is to be a Magician.

Of these 23. Articles, there are not above four or five of any importance.

It would be very tedious to confute all these false characters; and it would be a work more unprofitable than long. There is a very small parcell of them that are the principal ones, which when they are destroyed; all the rest fall to the ground of course naturally and necessarily. For instance. I: That he is to be only one single person. II. That he is to reign only three natural years.

years and a half. III. That he is to come precisely at the end of the World. IV. That he is to be an open enemy of God and Christ, styling himself *Messiah* and the King of the Jews. V. That he is not to come before all that bears the name of the *Roman Empire* is destroyed. These five points being proved to be false, all the rest consequently will be so too. These are the only things that are worth our taking notice of. For as for the rest, that *Antichrist* must be of the *Tribe of Dan*, born in an obscure place; that he shall cause fire to come down from Heaven; that he shall feign himself dead, that he may counterfeit a Resurrection; that *Enoch* and *Elias* must come out of that earthly Paradise, where they are kept in reserve, to fight with him; that he is to kill them; that they must rise on the fourth day: All this I say is so fabulous, that it would be an injury to so understanding an Age as ours, formally to conjecture such idle visions, and so wholly destitute of any foundation.

This controversy may be reduced to one only point; and it is that of the duration of the *Antichristian Empire*. If it can be made very plain and certain, that the *three years and a half* of the duration of this *Empire* must not be taken for natural years, but for three prophetic years and a half, it will also be very certain, that all which the *Papists* say concerning *Antichrist*, is false. For if the *Antichristian Empire* must last 1260 years, *Antichrist* can never be only one single man; being there is no man that hath lived, doth, or can live 1260. years. Nor will it be more true; that *Antichrist* must not come, but just at the end of the World; For the duration of

All may be reduced to the single question. about the three years and a half of *Antichrist's* duration.

1260. years, and the end of the World are not one and the same thing : Neither will it be more true, that the *Gospel* must have been preached in all the Nations of the World, before the coming of *Antichrist*. For there is no *prophecy* that saith, or doth so much as insinuate, that the *Gospel* must be preached every where 1260. years, before the last coming of our *Lord Jesus Christ*. It will be as false, that *Antichrist* is not to come, till after the total ruin of the *German Empire*. For although we do not exactly know the time of the coming of our *Lord Jesus Christ*, however this is held for certain, that the *World* is not to endure yet two or 3000. years longer, as it must do if *Antichrist* be not yet come, and must reign 1260. years. For besides these 1260. years, we must find out a 1000. years of peace for the *Church*, before the end of the World. Neither will it be true, that *Antichrist* must be a false *Messiah*, received by the *Jews*, an enemy of *God* and of all *Religion*. For *God* would not suffer that, His wisdom would not permit it. There is nothing in the Scripture that gives us any ground to presume, that an Infidel, an open enemy of *Jesus Christ*, and of his *Religion*, must remain master of all the World for 1260. years.

'Tis plain therefore, this is the principal controversy, on which all the rest do depend. Let this be remembred : We will handle this controversy in its proper place. In the mean time, we shall say something in this Chapter, to lay open the falseness of the other pretended characters of *Antichrist*.

Antichrist is not only one single man. I. He must be onely one single person, and not a series of men. If this be so, why did *Saint Paul* say

ay, that the *mystery of iniquity* began in his time? Why did *Saint John* say in his first Epistle, that *Antichrist was already come into the World*? He was come in his fore-runners, saith *Bellarmin*. I acknowledge it: But do the fore-runners use to go 2000. years before him, whose fore-runners they are? *Types* indeed are and may be two or 3000. years before those persons of which they are *Types*. But 'tis not so with fore-runners. Why is *Antichrist* represented as a *Beast*, if he be but one single man? Is it not usual in Prophetical visions, to represent an *Empire*, i. e. all the successive *Kings* of that *Empire*, by a *Beast*? So the *Monarchy* of the *Babylonians* and *Assyrians* with all their *Kings*, is represented to us by the *first Beast*, in the seventh Chapter of *Daniel*, which was like to a *Lion*: The *Empire* and *Emperors* of *Persia*, by only one *Bear*; and so of the rest. At least, this makes it undeniably clear, that there is no necessity; that we should understand one single person by those *two Beasts* in the *Revelation*, that represent *Antichrist*. How can this be reconciled with that which these men have confessed, that the *fourth Beast* of *Daniel*, and the *first Beast* in the thirteenth of the *Revelation*, all are the same *beast*? Seeing the *fourth Beast* in *Daniel* by their own confession signifies an *Empire*, and a series of men; 'tis necessary also that the *first Beast* in *Saint John* should signify a series of *Kings* and *Tyrants*.

'Tis true, the Scripture often speaks of *Antichrist*, as of a particular person. It calls him *the man of sin*, a *King*, a *Horn*, &c. But it speaks of *Empires* also in the same manner. They are *Kings*, *the ten Horns are ten Kings*. They are *beasts*,

beasts, and one Beast in the singular number. The *Empire of Persia* is one Beast; that of the *Greeks* is another; the *Empire of the Romans* makes the fourth Beast. The Spirit saith concerning the seven Heads of the Roman Empire, *the seven Heads are seven Kings*, i. e. they are seven sorts of Governours and Governments.

That Anti-
christ must
not be a
Jew.

Gen. 49.
17.
Jer. 8, 16.

II. *Antichrist must be a Jew, of the Tribe of Dan. of a mean birth, and must stile himself the Messiah of the Jews.* Where are the proofs of this? He must be a Jew and of the *Tribe of Dan*, because it is written, *Dan shall be a Serpent by the way, and an Adder in the path, that biteth the Horses heels. The snorting of his Horses was heard from Dan.* Doth this deserve a confutation? And because some of the ancients have been taken with these visions, must we therefore receive them as Oracles? Among the things that are certain *Bellarmin* places this, that *Antichrist* shall be a Jew, but doth not give us any shew of proof for it, besides the testimony of the Ancients. But as to that, we must take all or nothing. Either the Authority of the Ancients must be wholly received in this matter, or else be wholly weak. If we must admit what the Ancients have said concerning *Antichrist*, we must believe, that it will be the Devil that shall incarnate himself in the bosom of a false Virgin, as the Son of God did in the bosom of a chaste one. We must believe that *Nero* was *Antichrist*. In a word, we must admit of a hundred dreaming opinions about it, which at this day are unanimously rejected. If the Authority of the Fathers be not good in many places, 'tis good in none, 'tis doubtfull every where. We must have proofs drawn from the Scriptures, to shew

us that *Antichrist* must be a *Jew*. But see *Bel-
larmine's* great proof.

III. *Antichrist must be received by the Jews as
their Messiah.* And the *Jews* would never ac-
knowledg any for their *Messiah* that was a stran-
ger, uncircumcised, and one that was not of
their own nation. But where do they find this,
that the *Jews* must receive *Antichrist* for their
Messiah. These Gentlemen, that have a more
piercing sight than the Angells themselves, find
it in those words of our Saviour, *I am come in
my Father's name, and ye have not received me;
if another come in his own name, him you will
receive.* He that will come in his own name, and
whom the *Jews* will receive, shall be *Antichrist*;
who will call himself the *Messiah*. Have these
men any shame left in them, to put this at the
head of such a proof, viz. *Sunt alia duo certissi-
ma*, there are two things most certain, of which
this is one? Have not the *Jews* already received
a very great Number of false *Messiah's*? Did
they not follow their famous *Barchochewa* in the
reign of *Adrian*, by whose orders more than a
million of *Jews* that revolted from all parts under
the conduct of this false *Messiah*, were Massa-
cred? Why must he of whom *Iesus Christ* speaks;
be *Antichrist*?

*Antichrist
must not
be recei-
ved by the
Jews as
their
Messiah.*

*Bellarm.
l. 3. de
Rom.
Pontif.
Cap. 12.
Sect. prae-
ter.*

IV. *But Antichrist must have his seat at Jeru-
salem.* Therefore he must be accounted by the
Jews for the *Messiah*. Another Chimæra. If the
Messiah must have his seat at *Jerusalem*, why do
they make him to come forth from among the
ten *Horns*, i. e. from among the ten *Kings* that
must divide the *Roman Empire* at this day, viz.
Germany? For that only at this day doth subsist
under the name of the *Roman Empire*. What

*Antichrist
is not to
have his
seat at Je-
rusalem.*

connection, what coherence can a *Jew* sitting in *Ierusalem* have, with the *ten Horns* and the *ten Kingdoms* of *Germany*? Why did they acknowledge a little before, that *Antichrist must be the last King that shall possess the Roman Empire*? What is there in common between the *Roman Empire*, and the Empire of a *Jew* that must reign at *Ierusalem*? Is it, perhaps, because *Antichrist* shall reign in *Germany*? By the same reason the *Persian Empire* must have been the same with the *Assyrian*, because the *Persians* did extend their dominion in all places, where the *Assyrians* once did reign. This dream is founded on what *St. Paul* saith, that *Antichrist must sit in the Temple of God*; and on what the *H. Ghost* saith, that the *two Witnesses* whom *Antichrist* should slay, should lie dead on the place of the great *City* where *Christ* was crucified; now he was crucified at *Ierusalem*. As to the first, we say, that the *Temple of God* can by no means signify the *Temple at Ierusalem*, which was no longer the *Temple of God* since God caused this voice to be heard there, *Let us depart hence*; since God hath entirely abollisht the *Mosaical service*, since the *Law* was abrogated, and the *Gospel* Establisht. The *Temple of God* is the very *Christian Church*; wherein the throne of *Antichristianism* is raised up. And as for that city in the *Revelation*, where *Jesus Christ* was crucified, 'tis the *Roman Empire* in which the Saviour of the World was crucified, 'tis also the *Empire of Antichrist*, who hath crucified *Jesus Christ* in crucifying his subjects. *Ierusalem* is never called the great *City*, without the addition of the *Holy City*.

V. *Antichrist must hate Idols, and not be an Idolater*. Why then is *Babylon* called the mother of

of whoredoms? Who doth not know, that in a spiritual sense *Whoredom* signifies *Idolatry*? Why do they confess, that we must understand that place in *Daniel* concerning him, that he shall worship *Mahuzims*? These *Mahuzims*, whatever they be, are they not *Idols*? *Antichrist* is not to be an imitator of *Idols*. Dan. 11. 38.

VI. *He must deny the coming of Christ in the flesh.* *St. John* doth not say so. He saith indeed, that *he that denies, that Jesus Christ is come into the World*, and who doth not acknowledg an incarnate God, is *Antichrist*, in the sense wherein the same Apostle saith *there are many Antichrists*, and in that sense, wherein they that overthrow the foundations of the *Christian Religion* are *Antichrists*. He must not deny the coming of Christ in the flesh.

VII. *He shall abolish the sacrifice of the Mass and shall make men renounce their Baptism.* This is not said in any place. It is true, 'tis said of *Antiochus*, that he shall cause the daily sacrifice to cease, which he also did. It is true also, that in so doing he was a *Type* of *Antichrist*, who hath caused the true sacrifices to cease, which are prayers to God, to substitute in their place the worship of *Mahuzims*, and Demi-Gods. He is not to abolish the Mass.

VIII. *He is to overcome three Kings, viz. those of Lybia, Ethiopia and Egypt.* It is true also, that this is expressly spoken concerning *Antiochus*, and that it agrees to *Antichrist*, as to the person of whom *Antiochus* was the *Type*. And it is very certain, this hath been accomplished in the *Roman Antichristian Empire*, in what sense soever we understand it. For the Court of Rome hath destroyed three Kingdoms in *Italy*, that of the *Lombards* that of the *Goths*, and before these that of the *Greeks*. These are the three Kingdoms which the *Pope* hath ruin'd, to usurp his Tem-

How Antichrist is to overthrow three Kings.

poralities. He hath overthrown the *King* of *Naples*, him of *Sicily*, and him of *Germany*, to make them his vassals. He hath overcome the third part of those *Kingdomes* that have submitted to him, because he hath usurped more than a third part of their *Riches*, their *Lands* and their *Jurisdiction*.

How Antichrist causeth fire to come down from Heaven.

XII. *He is to cause fire to come down from Heaven.* It is enough to make fire come down from heaven, to hurl *Anathema's*, and lightnings on the heads of men, to damn them if it were possible for him to do it, and effectually to kill them. For these are the lightnings, tho painted ones, that have set the Christian World on fire.

He is not to conquer by arms.

XIII. *He must conquer all the World by arms.* How can this be true, seeing the H. Spirit saith expressly, that the *ten Kings*, which you your selves confess are co-temporary with *Antichrist*, his friends and subjects, shall freely give their power to him? There will be no need therefore to conquer them by arms. Moreover, the *Pope* hath not been wanting to make use of carnal weapons to strengthen and encrease his *Sovereignty*.

Enoch and Elias must not return, nor be killed.

XIV. *Enoch and Elias must come again in the time of Antichrist, he must kill them, and they must rise again.* These are ridiculous visions, *Jewish* fables, or tales made in imitation of them, who always expect their *Elias* as well as their *Messiah*. As for us, we keep close to what the Lord J. Christ hath told us, that *Elias* hath already come, and that that *Elias* was *John Baptist*, who had the power and Spirit of *Elias*. As for *Enoch* and his return, it is a vision that hath not the least foundation in *History* or in *Prophecy*.

'Tis

'Tis true, *Enoch* was translated into Heaven; but there is not one word whence we can hope for his return. These are fables upon fables. That *Enoch* and that *Elias*, those two witnesses that must appear again in the time of *Antichrist*, are hidden (as they say) in a retired place, in the Earthly Paradise, that subsists to this very day, and which is invisible to all men.

XV. *Antichrist is to style himself God, and the only God.* How absurd is this? How doth this agree with what you say, that *Antichrist* must be received by the *Jews* as their *Messiah*; that he is to re-establish the law of *Moses*, that he must set on foot again the *Levitical worship*? How would the *Jews* receive him for their *Messiah*, if he were so wicked a person, as not to believe there were a *God*? To what purpose should he rebuild the *Temple of Ierusalem*, and why should he offer sacrifices to *God* in it, if he made himself to be worshipped as the *only God*? Besides, it is clear enough, that the *Pope* causes himself to be adored like a *God*, tho he doth not call himself either the *only God*, or the great *God*.

Antichrist is not to style himself the only God.

XVI. *He is not to come till the Roman Empire be entirely destroyed.* We shall afterwards take an occasion to examin this. In the mean time, consider what absurdities these men run themselves into. According to them, the *Roman Empire* doth yet subsist, viz. in the branch of *Germany*. According to them, at the end of the World the *Roman Empire* shall be divided among *ten Kings*, that shall be the Friends, the co-temporaries, and the supporters of *Antichrist*. That is to say, the *Empire of Germany* shall be divided into *ten Kingdoms*. Those will be nota-

Germany is not the Roman Empire, that must be divided among ten Kings under Antichrist.

ble Kingdoms, those *ten Kingdoms* on the other side the *Rhine*, and do well deserve a place even ten times over in the Prophecies of *Daniel* and *St. John*. If *Antichrist* must not come till the *Roman Empire* be destroyed, why did they confess, that the *little Horn* in the 7th. Chapt. of *Daniel*, is *Antichrist*? This *Horn*, doth it not play the part of the fourth *Beast*, i.e. of the *Roman Empire*? Why do these Gentlemen agree to this, that *Antichrist* is the seventh *Head* of the first *Beast* in the 13th. of the *Revelation*, which they together with us acknowledg to be the *Roman Empire*? Why did *Bellarmino* grant, that *Antichrist* is to be the last *Roman Emperour*? The *Roman Empire*, therefore shall not be destroyed when *Antichrist* shall come, because that *Empire* shall continue under him.

Antichrist
must come
before the
end of the
World.

XVII. *He is not to come but just at the end of the World.* He is not to come till the last times. But we shall hereafter examin, whether the *last times* signify the three last years before the day of judgment. And when we shall have proved that the 1260 *Days* of *Antichrist's* reign are so many *Years*, this point will be cleared up.

The Gos-
pel hath
been pre-
ached
almost
through-
out the
World.

XVIII. *Before he comes, the Gospel must have been preached throughout all the World.* Indeed before the *Antichristian Empire* did appear and was perceivable, the *Gospel* had been preached in that which they called the *whole World* from the time of the *Apostles*, in all the extent of the *Roman Empire*, and beyond it, in all the then known *World*, in the countries which they knew were inhabited, and where they could enter without being hindred by the barbarity of those that dwelt there. But this universal preaching throughout all the *Earth*, without Ex-
ception

ception, must be consequent upon the fall of *Antichrist*, and not a sign of his coming. Further, this term of *Universal preaching* even then must not be taken in the strictest sense. For it may be there will be some Exceptions.

XIX. Lastly; *Antichrist must be a Magician*. And that, because he must work great signs and miracles by the help of *Magick*. 'Tis sufficient for the fulfilling of these Oracles, that he doth his signs by illusion and the enchantment of mens senses, by cheating and deceit, and also by the help of the Devil; without his making any compact with the Devil either direct or indirect. The false miracles of *Popery* also are wrought by the cheats of the *Priests*, or purely by lies, or by the Devil, that makes himself sport with their miserable devotion. Seeing all these *Characters* of the *Antichristian Empire* are all false, we must for the future examin and seek out what are the true *Characters* of it.

It is not necessary, that *Antichrist* should be a Magician.

CHAP. XIII.

What are the true Characters of the Antichristian Empire. They are three, Tyranny, Idolatry, and great corruption of manners. That we must not look on Tyranny alone, as the sole Character of Antichrist.

WE are seeking after the *Characters* of the *Antichristian Empire*. I believe we may hope to find them in the names which the Holy Spirit gives it. For assuredly names are given by God to signify the nature of things. I find that

The Antichristian Empire hath three names, that note its three Characters.

C. 11. 8.

the Holy Spirit gives three names to that *Empire*. He calls it *Egypt* and *Sodom*, and lastly, *Babylon*. *Egypt* and *Sodom* in the eleventh of the *Revelation*, where speaking of the death of the two witnesses, he saith, *their dead bodies shall lie in the street of the great City, which is spiritually called Sodom and Egypt*. *Babylon*, in as many places of the same book as 'tis said in, *she is fallen, she is fallen, Babylon the great. Come out of Babylon, my people*. These three names signify the three Characters of that *Babylonish Empire*.

The name of Egypt signifies the pride Tyranny and Cruelty of Antichrist.

Egypt is the embleme of *Tyranny*, *Pride* and *Cruelty*. Of *Tyranny*, because there the *Israelites* did groan under hard bondage in the chains of *Pharaoh*, who tyrannised over them; Of *Cruelty*, because that cruel Prince did vex them sorely with hard labour, and the death of their children, whom he caused to be drowned in the river *Nile*; Of *Pride*, because this proud Tyrant rebelled against God with an intolerable pride, saying, *Who is the Lord, that I should obey his voice?*

Sodom signifies the great corruption of manners in the Antichristian Empire.

Sodom signifies the mighty corruption of manners, and the reason of it may be easily apprehended. It was neither *Tyranny* nor *Cruelty* that destroyed *Sodom*. We do not read, that she did aspire after the dominion. It was not *Idolatry*; at least, we have no reason to believe, that she was more notorious for it, than the other *Canaanites* round about. It was therefore only dissoluteness, luxury and debauchery, *ease and abundance of bread*, as the Prophets speak. Therefore when they would set forth a mighty corruption of manners, they borrow an expression from hence, and use the names of *Sodom* and *Gomorrha*. *Hear the word of the Lord*

A. J. 10.

ye

ye Rulers of Sodom ; give ear unto the Law of our God , ye people of Gomorrha. After which *Isaiah* falls not upon their *Idolatry* , but upon their corrupt manners. He reproaches them with nothing but their injustice and violence.

Lastly , *Babylon* signifies *Idolatry*. All do agree , that *Babylon* was the fountain of all sorts of *Idolatry*. From *Chaldea* it spread it self over all the Earth : That is the fountain and spring of men , 'tis also of false *Gods*. As she was the first fountain , so she did continue the chief Seat of it. 'Twas there that was the most famous *Temple* , of the most infamous of all the *Heathen* Divinities , viz. *Venus* the Goddess of prostitutions. And 'tis plain , that by way of allusion to this infamous Goddess , *Spiritual Babylon* is represented in the 17th of the *Revelation* , as a whore sitting on a beast , and offering her self from on high to every comer. For Women did expose and prostitute themselves in the most visible places of the *Temple* of that *Venus of Babylon*.

Babylon signifies the *Idolatry* of *Antichristianism*.

So then , these are the *three Characters* , by which the *Antichristian Empire* is represented to us , in those places that speak of it. In the second Chapter of the second Epistle to the *Thessalonians* , the head of this Empire is called *the man of sin* , and *the son of perdition* , i. e. utterly lost , and plunged into a mighty sink of corruption ; Behold *Sodom*. 'Tis said , that he should exalt himself above all that is called God , that he should sit in the *Temple of God* , behaving himself as though he were God ; Behold *Egypt* , pride and tyranny. His Religion is called a *mystery of iniquity* , and he is to establish it by signs and lying wonders ; behold *Idolatry* , and behold *Babylon*. All the Heathens

These three things Tyranny , *Idolatry* , and corruption of manners we meet with in all the descriptions of *Antichrist*.

Heathens called their Religion and their Ceremonies by the name of *Mysteries*. *Ceres* had her mysteries, *Bacchus* had his, and *Venus* of *Babylon* had hers also; but these *Mysteries* were abominable and idolatrous.

In the eleventh of the *Revelation*, this *Empire* is called a *Gentilism*, a *Paganism*. The outward Court is left to the *Gentiles*, for them to tread under foot for 42. months. Behold *Babylon*; behold Idolatry. By the prophaning of the outward Court, is also meant the corruption of manners; because the Heathens were wont to make the Temples of their Idols, the place of their most filthy debauches. In the same Chapter it is said, that the beast which comes out of the bottomless pit, shall make war with the Saints, and overcome them, and kill them. There is the tyranny and cruelty of *Egypt*.

In the two Visions of the 13th Chapter of the *Revelation*, this *Antichristian Empire* is represented as a *Beast*. In the first as a beast compounded of a *Leopard*, a *Bear* and a *Lion*, three cruel Beasts. This is to set forth its cruelty and tyranny. It is given to him to make war with the Saints, and to overcome them. Here again is *Egypt*, that oppresses the children of God, and makes a cruel war upon them. Men worship this *Beast* and the *Dragon*, that gave him his power. And they worshipped the *Dragon*, which gave power to the *Beast*, and they worshipped the *Beast*. Behold *Babylon*, where a *Dragon* was worshipped, to which it may be the Holy Ghost alludes. Lastly, to this *Beast* was given a mouth, speaking great things, and blasphemies against God, his Name, his Tabernacle, and them that dwell in Heaven; There is pride and idolatry.

The

The second *Beast* works great signs to seduce men: *And deceiveth them that dwell upon the Earth, by means of those miracles, which he had power to do in sight of the beast.* 'Tis therefore a false Prophet, that works false Miracles, to cause his false Gods to be worshipped. 'Tis a Prophet of *Babylon* and of *Idols*. He causes all them to be killed, that do not worship the image of the beast. Its cruelty and tyranny makes this *Empire* a true *Egypt*. Rev. 13. 14.

In the 14th Chapter, 'tis said of this *Babylon*, that she made all nations drunk with the wine of the wrath of her fornications. They are her *Idolatries*, that are so called. And in the 17th Chap. she is more largely described as a prostitute woman, arrayed in purple and scarlet colour, and decked with gold and precious Stones and Pearls, having a golden Cup in her hand full of abominations and filthiness of her fornication. And upon her fore-head was a name written *MYSTERY*, i. e. Religion; and for the explication of this word *Mystery*, 'tis added, the mother of fornications or idolatries; this is *Babylon*. She is also the mother of the abominations of the Earth; This is *Sodom*, whose corruption spreads it self even to the end of the World. She makes her self drunk with the blood of the Saints, this is *Egypt*, 'tis cruelty and tyranny.

One cannot question whether these be the Characters of the *Babylonish Empire*. But we must ever these three Characters are found, there is Antichristianism. It is not confined only to the Empire of the Popes.

Wherefo-
ever these
three Cha-
racters are
found,
there is
Antichri-
stianism.
It is not
confined
only to the
Empire of
the Popes.

And hereupon we must conclude, that this *Empire*

The Greek Church makes a part of Babylon.

pire is not confined to what we call the *Papism*, the Places subject to the *Pope*, the *Latin Church*. In the *Greek Church* there is *Idolatry*, there is *Babylon*; for there they invoke *Saints*, and worship *Images* and *Relicks*. There is *Sodom*; for the corruption of manners there is great; and this corruption when the *Eastern Church* was not under the *Turkish Cross*, appeared much more than it doth at this day. Lastly, There is *Egypt*, for there were *tyranny* and *pride* in that *Church*. The *Patriarchs* and *Prelates* of the *East*, in their time, and in their prosperity, carried themselves like *Masters* and *Tyrants*, though in that respect they did not go so high as the *Bishop* of *Rome*. The *Greek Church* did not separate from the *Latin Church* before the tenth *Century*; when the *Latin Church* was already become *Sodom*, by the horrible corruption of her *manners*; *Egypt* by her *Tyranny* and *Pride*; *Babylon* by her *Idolatries*. These two *Churches* made but one *Body* and one *Babel*. And we must not imagine, that the *Greek Church* by her separation became a *Jerusalem*, seeing she retained the corruption of *Babel*.

Yet Rome ceaseth not to be the head of the Babylonish Empire.

But this doth not hinder, but that we may look for the capital of this *Anti-christian Empire* in *Rome*, and find the man of sin, the head of the *Babylonish Empire*, in the *Pope*. The *Greek Churches*, and those of the *Eastern Communion* do no longer obey him. They are revolted *Provinces*; over which he pretends a right, and who indeed ought to obey him, seeing they have taken his mark and sign, which is *Idolatry*. The *Pope* always keeps his *Titles*, and as he pretends he keeps his ancient rights over these separated *Churches*, calling himself the *universal Bishop*. Besides, we must consider all the *Churches* that have

have revolted from their obedience to God, united under one spiritual head which is *Satan* just in the same manner as *Churches* of different communions remain united under one spiritual head, which is *Iesus Christ*, if they hold the fundamental Doctrines. In like manner the corrupt Societies are united under one spiritual head, which is the *Devil*, as far as they follow the Doctrine of Devils, which is *Idolatry*, though they are of different communions; yea, and excommunicate each other.

I therefore make no scruple to affirm; that the *Babylonish Empire* is in all places, wherever *tyranny*, *pride*, *corruption of worship manners* and *Government* mingled with *Christianity* are to be found. And that which I say in respect of places; must be extended to *times* also. 'Tis in those ages, where *pride*, *tyranny*, *corruption of manners* and *idolatry*, have been visibly established in the *Church*, that we must look for the birth and beginning of the *Antichristian Empire*. And in the process of this discourse, this observation will be usefull to us, to find out that which we principally seek for in this work, *i. e.* the time where we are to begin the *1260. years*, that are assigned for the duration of *Antichristianism*.

'Tis this chiefly, that hath caused our Interpreters to be at a loss about the time of the birth of the *Antichristian Empire*. They have looked only to *Tyranny*; as if that were the only Character of this Empire. *Monsieur du Plessis* hath made a great Book about it, with this Title *The Mystery of Iniquity*; in which he traces this Tyranny of the *Church of Rome* and the *Popes*, from its birth to its perfection; as if the *Mystery of Iniquity* signified nothing else: Whereas on the contrary,

Mens mind-
ing no
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ranny, hath
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time of An-
tichrists
birth.

contrary, the *mystery*! of *Iniquity* doth not so much as principally signify that. He that says a *Mystery*, saith a *Religion*. This ought to have been minded. So then, in this term the *Papism* is described with respect to its *Religion* and *Idolatry*: And its *tyranny* and *impiety* is properly meant in these words, *that exalts himself above all that is called God*.

Some mens heads have run so much upon this Character of *Antichrist*, viz. *Tyranny*, as if that were the only one, that they will not find *Antichrist*, even in the *Papism* before the time that the *Pope* began to act the part of a *temporal Prince*, which they find he did towards the *Tear 755*. This is the opinion of *Monsieur du Moulin* in his *accomplishment of the Prophecies*. This also is the reason, that he hath so widely mistaken the time of the birth of *Antichristianism*; and that he hath set the time of his ruin so far off: For he thinks that *Antichristianism* will not be at an end before the *Tear 2015*. so we should have yet 330. *Years* longer to suffer. He should have remembred, that *Idolatry* is more *Antichristian* than *Tyranny*, or at least as much. And therefore, that there is no reason to exclude out of the *Antichristian Period*, the sixth, seventh, and eight centuries, wherein *Idolatry* was so strongly established. Corruption and looseness of manners were introduced into the *Church*, and were the way for *Antichristianism*, its progress followed by the introduction of *Idolatry*. And at last *Antichristianism* was consummated by *Tyranny*. These are the three true Characters of that *Empire*, the union whereof will shew us the true point of its birth.

CHAP. XIV.

That the three Characters of the Antichristian Empire do perfectly agree to the Empire of the Papism. Proofs out of History and Prophecies. Reflections upon the Prophecy in the second Chapter of the second Epistle to the Thessalonians, and upon the end of the Roman Empire.

WE have seen in the fore-going Chapter, that the names of the *Antichristian Empire* are *Egypt*, *Sodom*, *Babylon*; and that its *Characters* signified by these names, are *Tyranny*, *Pride*, *Cruelty*, *extream corruption of manners*, *Idolatry* and *Paganism*. We have fixed this *Babylonish Empire* every where, where these *Characters* are to be found. We have reckon'd the *Papism* for the center and the body, *Rome* for the capital place, and the *Pope* for the head. We must now prove, that these *Characters* do perfectly agree to the *Papism*, to its capital place, and its head. But we do pretend, that as to us, this thing hath been already done: we have done it in our *just prejudices against Popery*, as well as we are able; and indeed that whole work is but a proof of this proposition, that *all the Characters of the Antichristian Empire do agree to the Papism*.

If any desire a proof of this, that the *Papism* is an *Egypt*, and that *tyranny* is exercised there, he need only read the twelfth and thirteenth Chapters of the *first* part, where he will see that the

The Character of Tyranny agrees to the Papism.

the *Empire* of the *Papism* is an Empire purely *temporal*, under the shew of a spirituality; and the fourteenth Chapt. where its purely humane, politiques are so clearly brought to light, that not so much as a shadow remains unscatter'd. If any would be assured, that the conduct of the *Papism* is a most horrible *Tyranny*, he need but read the 21. and 22. Chapters of the *first* part, where is an account of the insolent, tyrannical and proud actions and speeches of the *Popes* towards all men, without excepting even *Sovereign Princes*.

That of
Pride a-
grees to it
also.

In the same Chapters will be found the proof that *Pride*, another *Character* of the *Antichristian Empire*, perfectly agrees to the *Papism*. For there its *Pride* will be seen in its opinions and Divinity; the *pride* of its *Clergy* and *Priests*; that call themselves the *Kings and Emperours of the World*; the *Pride* of its *head*, who calls himself a *God* upon Earth, who causes Divine honour to be given to him, who domineers with authority over the *Kings* of the Earth; who spoils them of their *Crowns*, who gives away their *Kingdoms* to others, who dispenses with their Subjects *Oaths of Allegiance*; who treads them under his feet, and puts his foot upon their throat; who as for his own person, is clothed with *purple*, and all the pomp of the *Roman Emperours*.

The Empire
of the Pa-
pism is an
Egypt for
cruelty.

In the 26th and 27th Chapters of the second part it will plainly be seen, that *cruelty* perfectly agrees to this *Empire*. For there you will find an Epitome of all the cruel persecutions, which the *Church* hath suffered by this *mystical Babylon*; the blood she hath spilt; the fires she hath kindled, the witty punishments she hath invented.

and the incredible number of the faithful that she hath murder'd. If enough of this be not found in that piece, you may have recourse to our *History of Popery*.

The 2d recrimination is wholly spent in shewing, that the *Papism* since more than 700. Years ago, is like a cruel *beast*, armed vwith teeth & claws, that tears in pieces & devours all that opposes its greatness; and that one cannot follow it in *History*, but by the track of innocent blood that it hath shed. It will appear in all those places, that the *Papism* is always the same, and that at this very day as well as formerly, it is *cruel, bloody, and tyrannical*; which we have proved by the persecutions of *Bohemia, Hungary, Savoy*, and lastly that of *France*; which at this day is driven on to extremity, and is the most terrible of all that ever the *Church* endured.

As to *corruption of manners*, one may be convinced that it cannot go further than it hath already gone in the *Papism*, by reading what we have written in the sixth and ninth *Prejudice*. In the sixth we have proved the *corruption* of the *heads* of the *Papism*, by a short *History* of the abominable *immoralities* of the Popes. And in the ninth, we have given an account of an infinite number of *witnesses* in all Ages, who do depose, that all the most horrible and filthy things that can be imagined, are to be met with in the carriage and manners of the *Monks, Priests*, and *Laity* in the *Papism*. To perfect the description of the *corruption* of the *Papism*, the eighth *Prejudice* may be added, in which the filthy, sordid, simoniacal and sacrilegious *covetousness* of *Rome*, and all its Agents are discover'd.

The Empire of the *Papism* is a *Sodom* for corruption of manners.

The Empire of the
Papism is a
Babylon for
idolatry.

To be assured that *Idolatry*, one of the principal *Characters* of the *Antichristian Empire*, agrees to the *Papism*, you may read the 33. Chap. of the last part, where you will find a short description of the extravagant and abominable *worship*, which the *Church of Rome* gives to the *Holy Virgin* and all the *Saints*; in which worship we have plainly discovered an evident Character of reprobation and *Antichristianism*. Lastly, for the proof of the *Paganism* of that *Church*, you may read the 12th of our *prejudices*. We have there made a very exact Parallel between *Popery* and *Paganism*, enough to convince any one, that they both had the same spring and Author, because they have the same objects distinguished into the very same classes, and very near the very same ceremonies. To which may be added the *History* of the fables of the *Papism*, more filthy, and more numerous than those of *Paganism*. You will find it in the sixteenth *Prejudice*.

Besides all this, we have taken our second *Prejudice* from the perfect conformity; that is between the *Prophecies* concerning the reign of *Antichrist*, and the things we see in the settlement and the nature of the *Kingdom of the Papism*. We have alledged all the *Prophecies*, wherein 'tis agreed, that *Antichrist* and his *Empire* are both fore-told and described; and we have justified it, that all the strokes of these descriptions do agree to the *Pope*, to his *Seat*, to his *Religion*, and to his *Empire*.

The *Roman Religion*, is that *falling away and that Apostacy*, of which *St. Paul* speaks in the second Chap. of the second Epist. to the *Thessalonians*. 'Tis the first Text we have produced against it.

That

That Religion is an *Apostacy*, because there is in it *Idolatry*, prophaning of holy things, an introduction of new Gods, and the abomination of Images set up in the Sanctuary. Its head is *the man of sin and the son of perdition*, because his throne is the throne of *pride*, of *covetousness*, of *ambition*, of *Simony*. There we find the Politiques of the World, and of the spirit of darkness; cheating, deceit, violence, blood, fornication, sodomy, brutishness, magick, and all manner of imaginable wickedness. This head of the *Papism sits in the Temple of God*; i. e. in the *Christian Church*, where Jesus Christ dwelt, who is the foundation. He sits there as a *God*; for he makes his feet be kiss'd by men, yea, even by the highest powers of the Earth. He is called God, the Lieutenent of God, the Vicar of Jesus Christ, and a Vice-God. In the quality of a God, and as one clothed with his power, *he changes the times and the Law*. He dispenses with things against the Law of God, against the Canons of the Church, against the Apostle, against the Old and New Testament. He lifts up himself above all that is called God; for he exalts himself above all the *Kings* of the Earth, that are the Gods of this lower World. He exalts himself also above the true God, in making such laws as make void the Laws of God; for instance, in commanding to worship *Images*, which God hath forbidden us to worship. He exalts himself above the *Saints*, which are his Demy-Gods. For in the quality of a Judge, and consequently of a Superiour, he Canonises them, he places them in the Heavens; he causes them to be honoured with *Temples* and *Altars*, or he refuseth it to them.

The Papism is an Apostacy.

Dan. 7.

The Pa-
pism is a
Mystery of
Iniquity.

His Religion is a *mystery of iniquity*; for all that is in it is unrighteous, unjust, wicked. 'Tis usurpations, violences and Idolatries. It ravishes away from men their just rights, and from God that worship that belongs to him alone; to appropriate it to a Tyrant, or give it to subjects that do not deserve it. 'Tis a *Mystery*, for it hath all the appearance of a *Mytical Religion*. It hath ceremonies in abundance, a pompous worship, a mighty out-side; but 'tis a *Mystery of iniquity*. This mystery was establisht *by the efficacy of Satan; with all power, signs and lying wonders*. For one can't reckon up either the Diabolical illusions, or the *Cheats* of the *Priests*, or the lying *Miracles* by which this false worship, and this false *Religion*, was establisht in the World.

2 Theff. 2.
6, 7.

The explication and application of that place of *St. Paul* to the *Empire* of the *Papism*, have been already made so exactly, that we shall not do it over again, except only that Article; in which the Apostle saith, *Ye know what withholdeth, that he might be revealed in his time, &c. He who now letteth, will let, till he be taken out of the way, and then shall that wicked one be revealed*. All the world did formerly believe, and so it doth still, that by him who *Held* and *possessed*, or *did let*, in *St. Pauls* time, we must understand the *Roman Empire*. And it hath been generally apprehended, that the Apostle intended to say, that the *Antichristian Empire* would not appear in the world before the *Roman Empire* was abolisht and destroyed. Tho we should stick to this, without any other explication, our cause would be much better than that of the *Church of Rome*. For to demonstrate that the *Romish Antichrist* is not yet come, she is obliged to prove, that the *Romish*

Em-

Empire doth yet subsist. She finds it in the *Empire of Germany*. But nothing is more vain than this, nor more easy to be confuted. The Government of *Germany* is neither an *Empire*, nor a *Roman Empire*. 'Tis not an *Empire*. There is nothing Despotical in it, nor any thing that favours of an *Emperour*. 'Tis rather a *Republique*, or an heap of many different *Monarchical, Aristocratical and Democratical States*. 'Tis not the *Roman Empire*, no more than the *Kingdom of France*, or that of *Spain*. For 'tis one of the dismembred pieces of the ancient *Roman Empire*, as well as the other *Kingdoms of Europe*. It retains the name of the *Roman Empire*, its head is called the *King of the Romans*. What of all this? Is it necessary only to retain names and vain titles, to be in possession of the thing, and to exercise the rights belonging to it? The *Jews* retain the name of the people of God, of the chosen people, of the Lords inheritance, by way of exclusion of all the nations of the Earth; but doth it follow, that they are what they once were, and what to this day they call themselves?

We therefore may justly say, the *Roman Empire* is destroyed, and was abolisht when the *Goths*, the *Vandals*, and the *Huns* rent it in pieces, and divided it into so many parts, took away the rule from the *City of Rome*, and made it the chief *City* only of a part of that ancient *Empire*. And indeed, 'tis then, that the *Antichristian Empire* was born, or at least began to be Revealed, that is to say, to become sensible; and this was in the fifth Age.

But this doth not agree with the other *Prophecies*; for according to *St. John* and *Daniel*, the fourth *Monarchy*, which is that of the *Romans*,

Germany is not an Empire, nor the Roman Empire.

mans, must continue till the Kingdom be given to the Saints, and all the Nations of the World be reduced to the obedience of Jesus Christ.

The Roman Empire according to the Prophecy of St. John and Daniel is not yet ended.
v. 17, 18.

This is in the seventh of Daniel. There he makes four Beasts, i. e. four Monarchies or four Empires. These four Beasts are four Kings, that shall arise out of the Earth. But the Saints of the most high shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever. He places nothing at all between the end of the fourth Beast or the fourth Empire, and the Kingdom given to the Saints. Now if the fourth Monarchy did cease in the fifth Century, then the fifth Monarchy, which is the Kingdom of J. Christ, being not begun, there would be the space of 12. or 13. hundred Years between the fourth Monarchy and the reign of J. Christ upon the Earth. One can't conceive why the H. Spirit should leave so wide a gap of time in the Prophecy.

This is yet more evident by what follows. The Angell, that explains the vision to Daniel, saith to him, *The fourth Beast shall be the fourth Kingdom upon Earth, which shall be diverse from all Kingdoms, and shall devour the whole Earth, and shall tread it down, and break it in pieces. And the ten horns out of this Kingdom are ten Kings, that shall arise; and another shall arise after them, and he shall be diverse from the first, and he shall subdue three Kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and law; and they shall be given into his hand, untill a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the*

v. 23.
v. 24.
v. 25.
v. 26.

the Kingdom, and dominion, and the greatness of the Kingdom under the whole heavens shall be given to the people of the Saints of the most High, &c. He had said before, on occasion of the fourth Beast and his little Horn, *I beheld them, because of the voice of the great words, which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.*

v. 18.

'Tis clear, that the ten Horns, or the ten Kingdoms, together with the little Horn, that subdues three Kings, are a continuation of the fourth Beast, and make but one Monarchy together with it, which Monarchy must endure till the Kingdom be given to the people of God.

The same thing plainly appears in the dream of Nebuchadnezzar, and the explication which Daniel gives of it. Nebuchadnezzar saw in a dream a great Statue, whose head was of Gold, his shoulders and his arms of Silver, his belly of Brass, his legs of Iron, and his feet divided into ten Toes were partly of Earth and partly of Iron. A Stone cut out of the mountain without hands, breaks this statue in pieces, mingles the Gold, the Silver, the Iron and the Brass, and reduces them all to dust. Daniel explaining this dream, declares, that the head signifies the Monarchy of the Assyrians, of which Babylon was then the capital city since the ruin of Nineveh, and Nebuchadnezzar the head. That the shoulders of Silver signify a second Monarchy; and the belly of Brass a third. And the fourth Kingdom shall be like Iron, for as much as Iron breaketh in pieces and subdueth all things. All the World is agreed, that this is the Roman Monarchy. After which follows, not the destruction, but the division of that Empire among ten Kings. And whereas thou sawest

Chap. 2.

v. 32.

v. 33.

v. 34.

v. 40.

v. 41.

the feet and toes, part of potters clay, and part of iron, the Kingdom shall be divided, viz. into ten other Kingdoms, as the feet into ten toes. For the ten toes of the statue, and the ten horns of the Beast, are the same thing; which all Interpreters have acknowledged. Among these ten Kings must he come, that must subdue three, i. e. *Antichrist*. As therefore the ten Toes make a part of the Statue, and the ten horns a part of the Beast, 'tis plain that the ten Kings, that must arise from the division of the *Roman Empire*, and the reign of *Antichrist* that must establish himself, by the ruin of three of those Kings, are the continuation of the *Roman Empire*, and the *Roman Empire* it self.

v. 44.

Now immediately after, and without any thing happening between, comes the reign of *Jesus Christ*, and of the Holy people, signified by the little stone cut without hands out of the mountain. And in the days of these Kings shall the God of Heaven set up a Kingdom, which shall not be left to other people, but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever.

The same thing is evident by the Revelations of Saint John. The first Beast in the 13th of the Revelation, is certainly the same with the fourth Beast in the 7th Chapter of Daniel: 'tis the *Roman Empire*. We have seen before, that 'tis agreed, that the second Beast in the same Chapt. which had but two horns, is the same with the fore-going Beast that had ten. Now the fore-going Beast is the *Roman Empire*; the second Beast is the Empire of *Antichrist*. Whence it is plain that the reign of *Antichrist* must be the continuation of the *Roman Empire*.

Saint

Saint John, after having described the *Roman Empire*, continued under *Antichrist*, in the 13th Chap. carries on this continuation in the 14th Chap. to the total ruin of that *Empire*, to the judgement that God causes to fall on the Kingdom of *Antichrist*, to the *harvest* and to the *vintage*, i. e. to the total destruction of the *Devils Kingdom*. The following Chapters carry on the matter also to the reign of *Jesus Christ*, the description of which begins in the 20th Chap. of the book. There is nothing comes between; whereby it is clear, there is no interval of time, nor any *Monarchy* between the *Roman Empire*, and the *Monarchy of J. Christ*; and so that the *Antichristian Empire*, that must immediatly proceede the reign of *Jesus Christ*, is the continuation of the *Roman Empire*.

The same thing is evident from the 17th Chap. which is an explication of the visions of the 13th. The 13th Chap. speaks of two *Beasts*, the one had seven *heads* and ten *horns*, the other hath but one *head* and two *horns*. The 17th Chapt. speaks no more of the second *Beast*. It speaks only of a *woman* riding on a *Beast* of seven *heads* and ten *horns*. 'Tis because the second *Beast* at the bottom was no more than a continuation of the first; i. e. it was no more than the continuation of the *Roman Empire*. Therefore the Holy Spirit in explaining the adventures of the first *Beast*, pretends to explain those of the second also. For otherwise; if the two *Beasts* had been different, 'tis plain the H. Spirit would not have been wanting to have spoken of the one as well as of the other in the 17th Chap. where he explains the visions of the *Beasts*. Now this *Beast* with seven *heads* and ten *horns*; i. e. the *Roman Empire* must reach

reach to the end of the persecutions, and to the reign of *7. Christ*. This appears plainly in the 18th. and the following Chapters, where the ruin of *Antichrist* is represented and described at large.

If these proofs did not suffice to prove, that the *Empire of Antichrist* must be a continuation of the *Roman Empire*, one might bring others from the comparison of the two *Beasts* of the 13th. Ch. For 'tis clear, that 'tis one and the same *Empire* represented by two *Beasts*. And the thing is so plain, that the *Popish Authors* themselves do acknowledg it. We have heard *Bel-larmin* confess it, and say, that *Antichrist* must be a *King* possessing the *Roman Empire*, but without the name of the *Roman Emperour*.

He that did possess in the time of St. Paul, and was to be removed out of the way before *Antichrist* came, is the sixth head of the Beast with ten Horns and seven heads.

If this be so, what must we understand by those words of *St. Paul*, *only he that now letteth, or possesseth, will let or possess till he be taken out of the way, and then shall that wicked one be revealed?* It doth not import, till the *Roman Empire* be abolished, as the Ancients did believe, and as the Agents of *Antichrist* at this day would fain persuade us. We must remember, that in the *Beast* in the *Revelation*, with seven *Heads* and ten *Horns*, the seven *Heads* are seven forms of *Governments*, under which the *Roman Empire* hath past. 1. *Kings*. 2. *Consuls*. 3. *Decemvires*. 4. The *Tribunes of the People*. 5. *Perpetual Dictators*. 6. *Emperours*. 7. and lastly, *Popes*. Every one of these *Heads* and these *Governments* hath had its time, one hath passed away and another hath come in its place. In the time of *St. Paul* the *Head* of the *Emperours* was in possession. And 'tis of that we must understand those words of his Prophecy, *only he which now with-holdeth, or possesseth, i.e. the*

the *Head* of the *Emperors*, shall cease at *Rome*, and then the *Antichristian Kingdom* shall be revealed, and quickly form the seventh *Head*, which shall be that of the *Popes*, calling themselves the *Vicars* of *J. Christ*, but being indeed the true *Antichrists*.

And thus you have what I thought necessary to be added for the explication of that *Prophecy* of *St. Paul* contained in the 2^d. Ep. to the *Thessalonians*.

CHAP. XV.

An explication of the Visions of the thirteenth Chapter of the Revelation, and of the two Beasts that appear therein.

WE come now to the description of the *Antichristian Empire*, according as we find it in the *Revelation*, a book particularly designed to describe it to us. 'Tis found above all in the 13th. Chapter. Two *Beasts* are seen in this Chapter. We shall immediately examin both the one and the other, following the Text word for word.

V. 1. And I saw a Beast rise out of the sea, having seven Heads and ten Horns, and upon his Horns ten crowns, and upon his Heads the name of Blasphemy.

2. And the beast, which I saw, was like unto a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion; and the Dragon gave him his power, and his seat, and great authority.

There is no need that I should observe here, that

A beast
signifies
a worldly
Empire,
enemy of
God.

that in the style of the Prophets a *Beast* signifies an *Empire*. All the world knows it, and confesses it. It must only be noted, that a *Beast* signifies an *Empire* that is worldly, terrestrial, and an enemy to God. The *Kingdom* of God and of Jesus Christ, that must be given to the Saints after the fourth *Monarchy*, is never represented under the image of a *Beast*. The *Beast* that appears here, is the fourth *Monarchy*, which we have seen described in the text of the seventh Chapter of *Daniel*. The Prophet had said, that *it was diverse from all the other Beasts*. And *Saint John* in the explication of it saith, that it was composed of the shape of a *Lion*, a *Leopard*, and a *Bear*; whereas the fore-going *Beasts* had but one simple shape. The *First* was as a *Lion* with the wings of an *Eagle*. The *second* was as a *Bear*, and the *third* as a *Leopard*. But this fourth *Monarchy* hath all the strength, and all the advantages of the three others together. 'Tis courageous and strong as a *Lion*. It had the swiftness of a *Leopard* in its conquests. It hath the firmness of a *Bear*, whose large feet make a firm basis for its whole body.

Why the
fourth Mo-
narchy
appears en-
tire in the
Revelati-
on.

The Holy Spirit lays before the Prophets eyes this *Roman Monarchy* whole and entire, altho about a third part of it was already past, because this *Monarchy* was to be the subject, on which all the great events were to turn. And to know an object well, it must not be shewn by pieces, but all entire. So that 'tis reasonable the Prophet should see this *Beast*, or this *Monarchy*, in its whole extent. *He riseth out of the Sea*. This is not what was said in the eleventh Chapter, *he riseth out of the bottomless pit*. The bottomless pit and the sea are not the same thing.

The

The bottomless pit is Hell. Here the sea signifies a great number of people. The *Roman Monarchy* rose from the midst of the people, as a monster that should rise out of the sea. 'Tis because it was established with a terrible havock, such as a hideous monster, that should rise out of the sea, and of an enormous greatness would cause, making the waves to foam, blowing the water with his nostrills, and sending out terrible bel-lowings. 'Tis the emblem of the manner, wherby the *Roman Empire* was established.

This Beast hath seven Heads. The Spirit explains this of so many *Kings*, and so many mountains. *The seven heads are seven Kings, and seven Mountains.* See here the Character of Rome; together with its *Empire*. It sits on seven *Heads*, that is to say, on seven *Mountains*; and it had seven *Kings*, that is to say, seven forms of *Sovereign Governments*. We have already reckon'd them up in the foregoing Chapter. 1. *Kings*. 2. *Consuls*. 3. *Decemvires*. 4. *Tribunes* of the people. 5. *Perpetual Dictators*. 6. *Emperours*. 7. *Popes*.

He hath ten Horns. The Prophet doth not say how these *Horns* were distributed on the *Heads*. But however it is certain, that they were all on the seventh *Head*, that is to say, on the *Head* of the *Popes*. For 'tis under the *Papal Dominion*, that the *Roman Empire* is divided among ten *Horns*, that is to say, among ten *Kings*. *Europe*, that obeyeth the *Pope*, is divided into ten Principal Kingdoms. 1. *Germany*. 2. *Hungary*. 3. *Poland*. 4. *Suedeland*. 5. *France*. 6. *Spain*. 7. *Italy*. 8. *England*. 9. *Portugal*. 10. *Scotland*. The other *Kingdomes* and *States* were dependencies on these. From the first division of the *Roman Empire*, that happened in the fifth *Age*, the partition

The ten
Horns are
only on
the seventh
head.

was

was made among ten *Kings* also, as we shall observe afterwards. *Horns* always signify *power* in the Scripture : this is known. So that these ten *Horns* must be *powers*, But to signify that these Powers are Sovereign ones, and not subordinate, the Spirit gives them *Diadems*. They are *Sovereigns* in name ; but in truth they are dependents on the seventh *head*, which is the *Pope*, and the *Papism*. For the *Papism* subjects all *Kings* to the *Pope*.

On the heads there is a name of blasphemy. This is not on one of the heads, but on all of them. And the name of blasphemy, is that of the *Queen of the universe*, which she would always bear, since she attained to her greatness.

Terrarum Dca, Gentiumque Roma.

'Tis the title of *Rome eternal*, as *Saint Ierome* hath observed. The *Roman Emperours* made themselves be called *your Divinity*. They built Temples to them, they burnt incense to their Genius, they sacrificed to them. The seventh *head* hath also its names of blasphemy. The *Pope* is called *his Holiness*, *Vice-God*, *God on Earth*, *Vicar of Jesus Christ*. *Rome* under his Dominion is called *infallible Rome*, *eternal Rome*.

The Dragon gives him his power; 'Tis the Devil which gives to the *Roman Empire* the false Religion; the idolatries and heresies, by which it makes war against God; the ambition, the cruelty, and the covetousness, by which it makes war against men.

And I saw one of his heads as it were wounded to death, and his deadly wound was healed; and all the world wondered after the Beast. The Prophet doth not say, what head was wounded: but it can't be doubted, but that it was the last save one.

one. For that which comes in the place of that which is wounded, lasts to the end. Therefore the *head* wounded to death must be the *sixth*; and the resurrection of this head must make the *seventh head*, or the seventh Government. The *sixth head* is that of the *Emperours*. 'Tis wounded by the *Goths* and the *Vandals*. The *Roman Empire* is destroyed. But it rises again under another *head*, and a new kind of government, viz. that of the *Popes*. In the power of the *Papacy* is brought forth again, if not the grandure of the ancient *Empire*, yet at least a form of government, that is not very much different from that, by which *all the nations once obeyed the Emperours*. 'Tis the confession of *Stenchus Bishop of Agobio*.

De Donat.
Constant.

All the World wondered after the beast. The Earth being astonisht, to see the *Roman Empire* establisht under the new name of the *Roman Church*; follows this new *Beast*, submits to this *Church*; being ravisht with this dignity, that appeared to lift up *Christianity* to the height of grandeur, it submitted to this Chimoëra of the spiritual and temporal Principality of the *Church of Rome*.

And there was given to him a month, speaking great things and blasphemies. After this, 'tis only the *seventh head* that is treated of, which is called the *Beast* simply, because 'tis the longest duration of the fourth *Monarchy*. 'Tis therefore this *seventh head*, the *Pope* and the *Papism*, that brings forth these *great things*. Can there be any thing greater than that which the *Roman Church* saith of it self, that she is the *Sponse of Christ*, the *Queen of all the Churches*, the infallible *Judge* of all *controversies*, the *Ark*, out of which there is no *salvation*, the *Divinity* to which all *nations* must

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must pay homage, the common *mother* of all *Christians*, the *Soueraign* of the *Kings* of the *Earth*, that can depose them, transfer their *Crowns*, and give them to whom she thinks fit? See the *great things*; and these great things are *blasphemies*. This is clear. For to attribute that to her self, which belongs only to God, is to blaspheme.

And power was given to him to continue forty and two months. 'Tis still the seventh head that is treated of. 'Tis to it that the period of forty and two months, of twelve hundred and sixty days, that is to say, of twelve hundred and sixty years, is assigned. 'Tis clear; that these forty two months do not respect the entire *Beast*, that is to say, the seven heads, or the seven *Governments*; for after the third verse, 'tis only the seventh head that is spoken of. Moreover, the seventh *Monarchy*; in its whole extent, hath lasted almost twice forty two *prophetical months*, as we have before observed. 'Tis therefore the duration of the *Antichristian Empire*; or of the second period of the fourth *Monarchy*, that must be extended to 1260. years.

v. 6.

He opened his mouth in blasphemy against God. 'Tis to blaspheme God to attribute to it self his power; as the *Roman Church* doth against his name: that is to say, against his glory. The *Papism* ravishes away the glory from God to give it to the creatures. *Against his Tabernacle*; that is to say; against his *Temple* and his *Church*, in calling the true Children of God, which are his house; heretiques and schismatics. *Against them that dwell in Heaven.* These are the *Saints* and *Angels*, of whom the *Papism* makes idols, and whom by consequence it greatly injureth.

And

And it was given to him to make war with the Saints, and to overcome them. 'Tis well enough known how the *Papism* hath employed *Anathemas*, thunders, fire, and sword to extinguish the truth, and to destroy the faithful.

v. 7.

And I beheld another beast coming out of the Earth, and he had two horns like a Lamb, and he spake as a Dragon.

v. 11.

In the fore-going vision, the Holy Spirit represented the fourth *Monarchy* in its two *Periods*, and its whole extent by only one *Beast*. We have seen more than once, that this *Monarchy* hath two *periods* very near of the same duration. The *first* is from the birth of *Rome*; to the ruin of the *Imperial dignity*, and the division of the *Empire* into ten *Kingdoms*. The *second*, from the destruction of the *Imperial dignity*, to the entire ruin of the *Roman Church*. 'Tis this second *period*, which the Prophet here represents under the image of a second *Beast*. 'Tis another *Beast*, because it is another name, another sort of *Empire*, an *Empire* hidden under the name of the *Church*. 'Tis a matter that begins again all anew. As the *City of Rome* in its birth was little, insensible, a small matter in a word, during two or three ages; so this new *Roman Empire*, that was to be brought forth again, was to commence also from weak beginnings, and to be but a very little thing for some ages. As this later *period* of the fourth *Monarchy* was to last as long as the other, and was to have a form wholly different from it, it deserved to be called another *beast*.

The second
Beast hath
two horns,

This second *Beast* ascends out of the *Earth*, and not out of the *Sea*. 'Tis the same *Beast*; that is spoken of in the eleventh Chapter; that

it ascends out of the *bottomless pit*, that is to say, from *Hell*. The one hinders not the other. The *Papism* comes from *Hell*, but not by the same means as the first *beast* did. These two *Empires* come not from the same place. The first *Empire* springs from the *people*, and their ambition. The second *Empire* proceeds from the *Clergy*, and their ambition. It springs from the *Earth* as a plant, that shoots out small, and becomes great insensibly, without effusion of blood, and without spoil. *He had two horns like a Lamb*. The *Roman Church* calls her self the Spouse of the Lamb; usurps his power; the name of *Jesus Christ* is always in her mouth; and if she may be believed, she doth but exercise the power of *Jesus Christ*, that hath been lawfully conferred upon her. *Jesus Christ* hath two powers, in Heaven and in Earth. *All power is given me in Heaven and Earth*, saith he. The *Roman Church* saith the same thing of her self. She ascribes to her self the temporal power, and the spiritual one. *He speaks as a Dragon*. For he utters blasphemies against God, and terrible threatnings against his Children.

v. 12.

And he exerciseth all the power of the first beast before him. The *Papism* hath re-established all the authority of the ancient *Emperours*. The *Roman Church* causes her self to be served by *Kings*. She takes away their *demeanss*, she disposes of their *Crowns*, she draws *tribute* from them, and exerciseth *jurisdiction* in all their *States*. The first *Beast*, that is to say, the *Roman Pagan Empire*, did no more in the countries that were subject to it.

And causeth the Earth, and them which dwell therein to worship the first Beast. Raising up in her self the power of the ancient *Empire*, she makes that ancient *Empire* be raised up again,
under

under a new name, viz. that of the *Roman Church*, be adored and served. *And he doth great wonders, so that he maketh fire come down from heaven on Earth in the sight of men.* We

v. 13.

shall have occasion to observe, and prove several times hereafter, as we have already done before, that in the style of the Prophets, *Heaven*; when an *Estate* and an *Empire* is treated of, always signifies the sovereign region of those dignities. The Sun is the Sovereign, the stars are the Grandees. Here an *Empire*, a *State*, is treated of under the name of a *Beast*. The Sovereign region of that *State* is the *Heaven*; from that *State* falls fire, that is to say, *thunders*. It can't be doubted, but this is what the *Roman Church* it self calls *thunders*, and *thundring Bulls*. 'Tis those decrees and those *Papal Bulls*, which proceed from the *Court of Rome*. These are no other than Past-board thunders and artificial fire-works. However 'tis known, that they have set *Kingdoms* in a flame a hundred and a hundred times, and have many times thought to set all *Europe* on *Fire*. To this are added *Signs*, that is to say, prodigies of pride, ambition; madness, policy, carnal weapons, and other means, by which the *Beast of Rome* hath used to establish its dominion, and subject *Kings* to its self. This doth not exclude the false miracles, which the *Papism* hath used to establish it self. But as it is here consider'd much more as a *Kingdom* than as a *Religion*, by these signs 'tis much better to understand the wicked means it hath employed to establish its tyranny, than the lying miracles, which it used to establish its false myteries.

And deceiveth them which dwell on the Earth by the means of those miracles. That is to say,

v. 14.

v. 15.

he induced them by all the ways of deceit and violence to do homage to him, and submit themselves to his dominion, *Saying to them that dwell on the Earth, that they should make an image to the beast.* And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the Beast, should be killed. This here is an admirable place. The *Roman Church* is an *Empire*. However, it is but an image of an *Empire*, an imaginary *Empire*, founded only on the deceived imagination of men. They need but say *NOT*, to destroy this *Empire*. The reality of an *Empire* consists in citadells, in fortresses, in armies. The *Roman Church* hath none of all this. For the little armies that the *Pope* might raise, is not that which secures his *Empire*. 'Tis not therefore a true *Empire*. The *Convents* of the *Monks* are his *Citadels*. The *Monks* are his *Souldiers* and *Armies*. The *Priests* are his *Emissaries*. The *Bishops* and *Arch-Bishops* are his *Lieutenants*. But all these are but *images*. Nevertheless this *image* of an *Empire* speaks, acts, makes decrees, raises all *Europe*, and causes all those to be killed; that will not pay it the like homage, which was render'd to the ancient *Roman Empire*.

v. 16.

And he causeth all, both small and great, &c. to receive a mark in their right hand, or in their foreheads. And that no man might buy, or sell, save he that had the mark or the name of the Beast. The *Forehead* is the seat of profession. Thence it came, that ancient Christians signified their profession of Christianity by a sign of the *Cross* on the forehead. The *Hand* is the instrument of action. The inhabitants of the *Earth* can
neither

neither buy, nor sell, under the dominion of the *Papism*, that is to say, partake of its favours and its riches, unless they have the Profession of a *Papist* on their *Forehead*, and the actions of one in their *Hands*. This is what is meant by the *Mark of the Beast*, and not some particular mark, and one Properly so called.

Here is wisdom; let him that hath understanding count the number of the Beast: for it is the number of a man, and his number is six hundred threescore and six. If so much had not been wrote about this, here would be a subject to write a great deal upon. But in a few words, I can't doubt, but that they who have reckoned the numeral power of the letters of the name of the *Roman Church*, and of its *Pope*, have hit upon the sense of the Prophecy. 'Tis the number of his name; that is to say, expressly contained in his name. 'Tis a number of a man; that is to say, 'tis a number that must be understood according as men do count; not in a prophetic and Mysterious style, which oftentimes under one number hides another unknown number. But in what language must we count the numeral letters of the name of the *Beast*? 'Tis easy to determine that. The *Prophecies* must be explained according to the language of the *Prophets*. There are two languages of the *Prophets*, *Hebrew* and *Greek*. Look for the name of the *Roman Church* in these two languages. In *Hebrew* you will find *Romiyth*, and in *Greek* *Lateinos*. The first signifies the *Roman Beast*, or the *Roman Church*. The second signifies the *Emperour* or the *Latin Pope*. And in the one and in the other there is exactly *six hundred threescore and six*.

v. 18.

Here I might stop with reference to the

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num-

The number 144. denotes the whole Church, because of twelve, its square-root.

number 666. And 'tis with some difficulty that I enter upon the depths of the interpretation of those Authors, who would have this *Number* 666. respect not the *Name* of the *Beast*, but of his *Empire*. They pretend, that as the *Number* 144. is consecrated to signify the *Empire* of *J. Christ*, which appears by the 144. thousand *Sealed ones*, pretty often mention'd in the *Revelation*; in like manner the *Number* 666. mystically denotes the entire *Empire* of the *Beast* and its principal *Characters*. They observe, that the *Number* 144. hath for its square root the *Number* twelve. For twelve multiplied by it self, twelve times twelve makes 144. The *Number* of twelve is sacred, because of the twelve *Patriarchs* of the ancient *Israel*, and the twelve *Apostles*, that are the *Patriarchs* of the new *Israel*. So the *Number* 144. that mystically signifies the whole *Church* of *J. Christ*, is founded on the *Number* twelve. That is to say, the whole *Christian Church* is founded on the *Apostles*, who make one divine *Hierarchy*. Wherefore the *number* twelve bears sway in all the parts of the description of the *Jerusalem*, which we read of in the 21. Chap. of the *Revelation*. She hath *twelve Foundations*, *twelve Gates*, *twelve angels*, *twelve Tribes*, *twelve thousand Furlongs*. The *Tree of Life*, which is in the midst of the place, bears twelve *Sorts of fruits every year*; and *lastly*, the *Wall* is of 144. *Cubits*, i.e. twelve times twelve. So the *Church*, which hath her root in the number twelve, by the multiplication of this number twelve by it self, makes 144. a *sacred Number*. But the number 666. which is exorbitant, and which exceeds the number of twelve, and hath not this number twelve for its root,

is the emblem of the *Antichristian Church*, which is not founded on the *twelve Apostles*, which hath not *twelve Articles of Faith*, but many more. In a word, as the *Number 666.* hath no relation to that of twelve, so the *Antichristian Church* hath no relation to the *Christian and Apostolical Church*.

An *Englifo* Divine, one *Potter*, hath carried this notion further than others have done, in an exprefs treatise, which he hath made about the mystery of the *Number 666.* He pretends, that as the *Number* of 144. is not mystically designed to signify the *Church* and the *Empire of I. Christ*, but for the sake of the *Number 12*, which is its squareroot, and on which it is built; in like manner also the *Number 666.* is not mystical, but by reason of the *squareroot*, on which it is raised; so he would have it, that we should extract the root of the *Number 666.* and believes, 'tis in this *root* that we must seek after the *Mystery* of the *Empire of the Beast*. *Arithmeticians* call the *square root* of a *Number* given, that number, by which in multiplying it by it self, the number given is produced, whether there be any remainders or no. For instance, 10 is the *square root* of an 100, because ten multiplied by it self, 10 times 10 make a 100 without any remains. The *square root* of 55. is seven, because multiplying 7 by it self, 7 times 7. make 49, and a remainder of 6 makes 55. According to this, the *square root* of the number 666 is 25, for 25 multiplied by it self makes 625. with a remainder of 41. which makes 666.

Potter's
opinion of
the num-
ber 666.

What the
square
root is.

25. Is the
square root
of 666.

This being supposed, that 25 is the *square root* and the foundation of the *Number 666*, he pretends, that as 144 founded upon 12 represents the

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whole

whole *Church*, founded upon the holy *Hierarchy* of the 12 *Apostles*; in like manner 666 represents the whole *Antichristian Empire* of the *Papism*, founded upon the *Antichristian Hierarchy*. And to make appear how exact the *opposition* to the Christian Hierarchy is, he shews, that as the *Number* 12. bears sway in the whole composition of *Ierusalem*, which is the *Church* and the holy City, 12 *Foundations*, 12 *Gates*, 12 *Angells*, 12 thousand *Furlongs*, 12 sorts of *Fruits*; in like manner the number 25 bears sway in all the *Papish Hierarchy*. I. In the number of the *Cardinals*, who according to their first institution, were 25, whereas the *Apostles* were but 12. II. In regard to the number of *Churches* into which *Rome Christian* was at first divided, which were 25. whereas the heavenly *Ierusalem* hath but 12 *Gates*: The *Churches* in which they did baptize, answering to the *Gates* of the City, because *Baptism* is the entrance into the *Church*. III. In the number of the *Parishes* or *Tribes*, which in *Rome* were 25; whereas the *Ierusalem* that comes down from above, hath but 12 *Tribes*, as appears by the 21 of the *Revelation*. IV. In the number of the *Foundations* of *Rome*, which are 25 *Cardinals*, originally and anciently composing the sacred *Colledg*, that is called the foundation of the *Church*; whereas the Holy City hath but 12 *foundations*, which are the 12 *Apostles*. V. In the number of *Angels*, i.e. *Pastors*, who are in number 25 *Pastors*, *Cardinals*, *Pastors of Pastors*; whereas the *Ierusalem* in the *Revelation* knows but 12 *Angels*, 12 principall *Pastors*, which are the 12 *Apostles*. VI. In the number of the *Gates* of *Rome*, which were 25. whereas *Ierusalem* hath but 12. VII.

The number 25. bears sway in the Papal Hierarchy.

In

In the extent of the *City of Rome*, which was 25 thousand *furlongs*; whereas the *Jerusalem* of *St. John* hath but 12 thousand *furlongs*. VIII. In the number of the fruits of the *Tree of Life*, which are the *Articles of faith*, because the just shall live by faith. The fruits in the *Jerusalem* of *St. John* are but 12. The *Articles* of the *Christian* faith are but 12 also: but the *Articles* of the *Papish* faith are 25 in number. He finds moreover, that the number 25 bears sway in all the dependances of the *Empire* of the *Papism*; that in the greatest part of the *Estates* of the *Papism* they reckon 25 *Provinces*, or principal dignities. That upon the great *Altar* of *St. Peter* at *Rome* there is a golden *Cross* of 25 hands breadth. Before the *Church* there are five *Gates*, and one of them is not open'd but every 25 years. In *St. Mary Major* there are 25 *Altars*. The great *Altar* of the *Church* of *St. Peters*, is 25 foot square one every side. Besides all this, the *Papish Altars* are marked with 25 *Marks*, in honour of the 5 wounds of *I. Christ* 5 times redoubled. The same number is consecrated in the *Mass* for the same reason, because of the 5. wounds of our saviour. He makes divers observations of this nature on the *Number 25* bearing sway in all the *Papism*, even in the *Council of Trent*, which began by 25 *Bishops*, had 25 *Sessions*, was subscribed by 25 *Arch-Bishops*, and made 25 *Articles of faith*. And above all, he observes, that the *Number 25* with its *square root 5*, were considered by the *Heathen* as numbers of an ill omen. See, saith he, the reason why the *Number 666* represents the whole *Antichristian Empire*, 'tis because it hath for its *square root* the number 25, which is the prevailing number in the *Papal Hierarchy*.

The number of 25 is found in the dependencies of the *Papism*.

25 a cursed number &c. of an ill omen.

Whereas

Why God
adds a re-
mainder of
41, to 625,
to make up
666.

Wherers the *number* 144. that signifies the *Church*, hath for its *square root* the number 12, which is the sacred number of the *Patriarchs* and *Apostles*. As for the remainder of 41, which is added to the number 625, arising from 25. multiplied by it self, he gives many ingenious reasons for it, and which do deserve to be consulted on the place. *Ioseph Mede*, who is a great Master in these sorts of things, gives a very authentic approbation of this discovery. And it cannot be denied, but that it is very ingenious. But I confess, I find it a little profound. However, I would not deny, that it is the intention of the Holy Spirit. And it may be this is the meaning of the Prophecy, *Here is wisdom, let him that hath understanding count the number of the beast: For understanding* may signify the wisdom of this World, i. e. *Arithmetique*, which makes a part of humane sciences, to signify, that to penetrate into this mystery of the *number* 666. we must use the rules of *Arithmetique*, and seek for the *square root* of this number 666.

Besides, though one should admit all the observations of *Potter* as solid, this would not destroy the common hypothesis, which is, that the *number* 666. alludes to the names of *Lateinos* and *Romiyth*, in which this number is so precisely found. For the product of 25. multiplied by it self makes but 625. Why did the Holy Spirit add a remainder of 41? why did he not leave the round account of 625, the product of the *square root* 25? or why, resolving to add a remainder, did he not add 20 to make it 645, or 30 to make it 655; but adds precisely a remainder of 41 to make it 666? I am perswaded, it was to make up the sum contained in the names *Lateinos* and *Romiyth*.

So that it is still true, that the *number 666.* refers immediately to the name of the *Antichristian Empire.* But I will not deny, but that besides this, there are other mysteries in it; and those of *Potter* are very well contrived, and very probable. To strengthen them, these two considerations may be added; First, That the number 12. signifying very naturally the *whole Gospel ministry*, because of the *twelve Apostles*, who are the first Ministers of the *Gospel*; the number 144. must also naturally signify the body of the *whole Church*; because as the number 144. is produced by the multiplication of 12, in like manner the body of the *Church* is formed by the multiplication, which is produced by the *Gospel ministry*, of which the *twelve Apostles* are the founders. On the other hand, as the number 666 is produced by the multiplication of 25, so the *Empire* of the *Papism* and of the *Beast* is produced by the multiplication, caused by his false *ministry* and by his false *Pastors*, who originally were 25.

Two considerations to strengthen the opinion of Potter,

Second, The other consideration is, that the Holy Spirit signifies the *Gospel ministry* by 12, and the body of the *Gospel Church* by 144. And on the contrary, the body of the *Empire* of the *Papism* by 666. to teach us the proportion that is between the false *Church* and the true. 144 is but the fifth part of 666. The *true Church* in the time of the oppression and reign of *Antichrist*, is almost nothing in comparison of the *false Church*.

CHAP. XVI.

The Explication of the seventeenth Chapter of the Revelation, where the Empire of the Papism is plainly described.

IN pursuing the picture of *Antichrist*, according to the *Prophecies*, to shew that that *Empire* is found in the *Papism*, we enter on the 17th Chap. of the *Revelation*, which contains an explication of the 13th Chapter. 'Tis the same thing under less obscure *anigma's*. In the 13th Chapter we have seen two *Beasts*. Here only one of them is seen; but by way of amends for that, here is a *woman* seen, sitting on the *beast*. So that here are two persons.

F. 3.

So he carried me away in the Spirit into the wilderness; and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. See here the first *Beast* of the 13th Chapter, *i. e.* the *Roman Empire*. The *Beast* is of a scarlet colour. It was the colour of the *Roman Empire*. Its *Emperours*, its *Senators*, and its *Grandees* were clothed with *purple*; all the World knows that. In the following Chapter it shall be proved, that these two *Beasts*, this here, and that of the thirteenth Chapter, are one and the same *Beast*. On this *Beast* sits a *woman*: See here a thing that speaks, and that loudly. *A woman*: who doth not see, that this signifies a *Church*? Did any ever see in the *Prophets* an *Empire*, as an *Empire* represented under the image of a *woman*? Is not this the *Emblem*, which the Holy Spirit useth every where,

where, to represent either the *true Church*, the Spouse of Jesus Christ; or the *false Church*, that is become unfaithful to her Spouse. *A woman sitting on a Beast*. This is visibly a *Church* engrafted, and sitting upon an *Empire*. 'Tis the *Roman Church* engrafted on the *Roman Empire*. But we shall touch again on this reflection in the following Chapter.

And the woman was arrayed in purple, and scarlet colour, and decked with gold, and precious stones, and pearls. 'Tis not the *Beast* only that is of a *scarlet* colour, the *woman* also is clothed with *purple*. The *Church*, which is engrafted on the *Empire*, hath taken the colour of the *Empire*. The *Pope*, the *Cardinals*, the *Ministers* of the *Court of Rome*, are distinguished by the imperial *purple* and *scarlet*: The *gold*, the *pearls*, and the *stones*, encrease the magnificence. Nothing is more proud than the pomp of the *Roman Court*. *She holds a golden cup in her hand, full of abominations.* *Poculum Aureum Plenum Abominationum*. 'Tis a wonderful accident, that the four initial letters of these four words *P. A. P. A.* make the name of *Papa* in the *Bible* of the *Latins* and of the *Roman Church*. Let him believe it that will, that this was purely by chance, but I can't believe it. This *Woman* is a *Prostitute*, an adulterous *Woman*, a *Church* unfaithful to Jesus Christ her Spouse. She is represented to us, *making the Kings of the Earth drunk with the Wine of her Fornications*. These are her *Abominations*, her *Superstitions*, her *false Worship*, her *Idols*, and her *false Religion*, wherewith she makes *people* and *Kings* drunk by her unhappy persuasions. The figure is borrowed from those debauched *Women*, that give delicious liquors

v. 4.

to their Gallants to enflame them. *The cup of gold*, into which all these abominations are poured out, is the pretended *infallibility*. This Doctrine contains all the superstitions and the errors of the *Roman Church*, as a *Cup*. It retains and unites them together. Without this, all would run out, as wine out of a vessel. 'Tis a *Cup of gold*: for this pretended privilege of *infallibility*, would be the most precious thing in all the World to him that should have it. This *Cup of gold*, signifies also that pompous out-side of ceremonies, and those so glittering externals; which contain disguised abominations and *idolatries*. The People drink the poison by favour of the *Cup*. They receive the *idolatry* by favour of the pomp, and the fair out-side.

¶ 5.

Upon her fore-head was a name written *MYSTERY* *Babylon the great, the Mother of Harlots and abominations of the Earth*. 'Tis the description of the *Roman Church*. She bears written on her fore-head *MYSTERY*; for it is the *mystery of iniquity*, as we have seen before. All there is *Mystery*, all there appears like *Religion*, 'tis the proper name of Religions: but the truth is, 'tis a *mystery of iniquity*, a Religion full of abominations. 'Tis a very remarkable thing, that the *Popes* did sometimes bear this name *MYSTERY* written in the fore-part of their *Miter*. A *Venetian* Author assures us of it, and *Joseph Scaliger* saith, that he had seen them so marked. 'Tis the *great Babylon*. We have seen why she is so called; *Babylon* was once the Fountain of all *Idolatries*.

¶ 6.

And I saw the woman drunk with the blood of the Saints? 'Tis no longer the *Beast* that sheds the blood of *Martyrs*; 'tis the *Woman*. 'Tis

ac

no longer the ancient *Roman Empire*; 'tis the *false Church*? 'tis the *Roman Church* that uses the paws of the *Beast*, the Arms of the *Empire*, and of *Kings*, to persecute the *Church*. As in the second *Beast* of the 13th Chapter, the image of the *Beast*, the *Roman Church*, though she is but an image of an *Empire*, gives order for the *killing* of the *Saints*.

The Beast that thou sawest, was and is not. 'Tis v. 8, the *Angel* that speaks, explaining the vision to *Saint John*. The *Empire*, which thou hast seen represented by the *beast*, is the *Roman Pagan Empire*, that tends toward its end, and of which two thirds are already past. He must *ascend out of the bottomless pit, and go into perdition*. That *Empire* must very speedily be brought to nothing. But after it shall have been destroyed, it shall arise again out of *Hell*, under another form, under the name and the form of a *Church*. 'Tis the *head* that was wounded to death, and which was to revive. But this second *Empire*; that must raise up the first again, and spring from its ashes, shall finally perish; whereas the *Empire* that shall be given to the *Saints*, shall never perish.

And they that dwell on the Earth, &c. shall wonder, when they behold the Beast, that was, and is not, and yet is. And the *Inhabitants* of the *Roman Empire* shall comprehend nothing of this mystery. They shall see, that the *Roman Empire* shall be abolisht, *Rome* shall cease to be the *Mistress* of the *World* by the fall of the *Emperours*; and all on a sudden they shall again see *Rome* mounted up again to the same dignity. *The Beast was.* The *Roman Empire* hath been. *He is not;* the *Empire* hath ceased. *And yet is:* and yet they shall see this *Empire* return, without knowing

knowing how. This prodigy will make them dizzy and enchaunt them.

7. 9. *Here is the mind, which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.* We have seen seven *Heads* on the *Beast* on which the *Woman* sate. These seven *Heads* signify two things. 1st. Those seven *Mountains* on which the *Roman Church* is raised, by reason of the seven *Mountains of Rome*, which is its *Metropolis*. 'Tis a *Character* that makes her remarkable; for she hath always been called *Septicollis*.

7. 10. *These seven heads are also seven Kings, five are fallen, and one is, and the other is not yet come.* These seven *Heads* signify also the seven *Kings*, that is to say; the seven sorts of *Sovereign Governments*, under which this *Empire* hath passed; and must pass along. *First Kings*. 2^d. *Consuls*. 3^d. *Decemvires*. 4th. *Tribunes* of the people. 5th. *Perpetual Dictators*. These five are fallen; these five Governments were passed in *St. John's* time. *The one is*, viz. the sixth, that is the Government of the *Emperours*; and *the other is not yet come*; that is to say; the seventh *Head*, which is that of the *Popes*, is not yet come. *And when he cometh, he must continue a short space.* I formerly believed, that these words might be applied to the *Pope* and to the *Papism*; but I believe it no longer; and to understand them, we must read the following verse.

7. 11. *And the Beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.* 'Tis it may be designedly, that is to say, to render the Prophecy more obscure, that the H. Spirit hath inverted, the words. We must therefore resume the last words of the foregoing verse,

verse, join them with these here, and place them all thus : *And the eighth King is also of the Beast, which was, and is not. He is of the seven; and when he shall come, he must continue for a short space, and then goeth into perdition.* See here an eighth King, that belongs to the *Roman Empire*. And this eighth King is of the seven, he is of the number of the seven Governments. It must necessarily be, that this eighth King must come from hence, that one of the seven is divided into two. And 'tis the *Head* of the *Roman Emperours* divided into two. For the *Roman Emperours* are either *Pagans*, or *Christians*. The conversion of the *Emperours* made so great a change, that the *Christian Emperours* deserved to be reckon'd for an eighth head.

However, because they last but a short space, and because in respect of their Temporal, they were perfectly like the fore-going *Emperours*, the Holy Spirit ranks them under the seventh head. *And when he cometh, he must continue a short space.* That is to say; when the second part of the *Head* of the *Emperours* shall become, viz. the *Christian Emperours*, it shall not continue long. Indeed the *Christian Emperours* did not possess the *Empire*, but from the conversion of *Constantine* to *Valentinian* the third about 130, or 135. years. Besides; the transposition of the words which I have supposed, doth not make any difficulty here; for if I made a commentary, I could easily bring examples much more harsh in the writings only of the N. Testament.

And the ten Horns, which thou sawest, are ten Kings, which have received no Kingdom as yet: but receive power as Kings one hour with the Beast. These are the ten Kings, or the ten King-

doms , into which the *Roman Empire* was rent, when the *Imperial power* was destroyed in the *West*. And the same time that the ten *Kings* were made ; the *Beast*, that is to say, the second *Beast* of the 13th. Chapter, the *Beast* with two *Horns*, the *Roman Church*, began to form its *Empire*. This is one of the most remarkable places of the *Prophecies*, to find the point of the birth of the *Antichristian Empire*. Therefore it deserves a larger reflection, which shall be found afterwards in its proper place. *These have one mind, and shall give their power and strength unto the Beast*. These ten *Kings*, or these ten *Kingdoms*, shall voluntarily submit themselves to the yoke of the *Roman Church*. For she shall not obtain her dominion by the way of Conquest, but by the way of illusion, of seduction, and persuasion. She shall persuade the *Kings* of the *Earth* to give her their power. In truth this did so happen. The *Princes* doating on this *Idol* of *St. Peter's Chair*, the *Apostolical Sec*, raised this throne so high, that it was like afterwards to have swallowed them up.

These shall make war with the Lamb, and the Lamb shall overcome them. They shall lend their arms and their power to the *Roman Church* to smother the truth. But the truth of *Jesus Christ* shall surmount them, shall enlighten them, and get such a victory over them, as shall be happy for those that are overcome. *England, Sweden, Denmark*, and many other *States* have been already overcome in this manner.

And he saith unto me, the waters which thou sawest, where the whore sitteth; are peoples, and multitudes; and nations, and tongues. This *Woman*, this corrupted *Church*, shall have the multitude for her, she shall ascribe great honour to

to her self from thence, and make use of that as an argument, that she is the true Spouse of *Jesus Christ*.

And the ten Horns, which thou sawst upon the Beast, these shall hate the whore, and make her desolate, and naked, and shall eat her flesh, and burn her with fire, &c. We shall have occasion afterwards more than once to reflect on these words. Therefore we shall say nothing of them at present.

v. 16.

The woman which thou sawest, is that great City, which reigneth over the Kings of the Earth. The great City is not precisely the City of Rome, 'tis the Roman Church, that hath its seat at Rome on the seven Mountains. This is an important truth, that the great City in the *Revelation* signifies not Rome precisely, but Rome conjunctly with its *Ecclesiastical Empire*. It should be proved; but we must reserve the proofs for another place, where it will be very material for us to fix this; what the City signifies.

v. 18.

CHAP. XVII.

Babylon in the 17th. and 18th. Chapters of the Revelation is Rome Antichristian and Papal, and not Rome Pagan.

THE 17th. Chapter is one of those wherein the description of the *Antichristian Empire* is certainly contained. We have applied it to the See of Rome with the same success as we have done the foregoing *Prophecies*. But we have some considerations to add, to prove that that City spoken

of in that Chapter is *Rome* together with its *Empire*, of *Christian* become *Antichristian*.

That Rome
Chri-
stian and
not Pagan
is Spiritual
Babylon &
the seat of
Antichrist

'Tis a place where the *Papists* find themselves reduced to mighty straits. They have confessed, that the 11th. and 13th. Chap. of the *Revelation* spoke concerning *Antichrist*. But because in the 11th. Chap. the seat of *Antichrist* is called the *City* where *I. Christ* was crucified, they will not acknowledg it to be *Rome*. And because in the 13th. Chap. *Rome* is not named, they will by no means have it to be found there. But in this 17th. Chap. they are forced to see *Rome* in the city on seven Mountains, and in that great city, that reigned over the kings of the Earth. This brings them to the last extremity, and we need but see what they say on this point, to convince them that their Holy Roman See is the seat of the *Antichristian Empire*.

Bellarm.
l. 3. de
Pontif
Rom. c.
3.

The first
Beast of
the 13th.
Ch. and
that of the
17th are
the same.

C. 13. 1.
C. 17. 3.

Chap. 17.
5.

1st. They say that *Rome* in this 17th. Chap. is *Rome Pagan* and not *Rome Christian*. The falseness of this supposition is evident. First it is clear that the *Beast* which carries the woman, is the same with that *Beast* that ariseth out of the Sea in the 13th. Ch. This had seven heads and ten horns, and upon his horns ten Crowns, and upon his heads the name of blasphemy. The *Beast* in the 17th. Ch. is described after the same manner. The Woman sate upon a scarlet-coloured *Beast*, full of names of blasphemy, having seven heads and ten Horns. Secondly the *Beast* of the 13th. Ch. ariseth out of the Sea. And I saw a *Beast* rise up out of the Sea. That of the 17th. Ch. ascends out of the bottomless pit, or the deep. The *Beast* that thou sawest was and is not, and shall ascend out of the bottomless pit, or the deep. Now the deep and the sea in the visi-

ons are the same thing. *Thirdly*, 'Tis said of the first Beast, that *all the World wonders after the Beast*. That *all that dwell upon the earth shall worship him*, whose names are not written in the book of Life. 'Tis said also of that in the seventeenth. That *they that dwell on the earth shall wonder*, whose names are not written in the book of Life, when they behold the beast that was, and is not, and yet is. *Fourthly*, The Beast in the 13th Chap. makes war with the Saints, and 'tis given to him to overcome them. That in the 17th Chap. carries a Woman, that makes herself drunk with the blood of the Saints. *Fifthly*, The Beast of the 13th Chap. receives a deadly wound in one of his heads, which dies and rises again. The Beast in the 17th Chap. was, and is not, and must ascend out of the bottomless pit, or the deep; was, and is not, and yet is. Who doth not see, that the latter is an explication of the former? The Beast was, and is not, because his head hath been mortally wounded. He is however, and must ascend out of the bottomless pit, because his deadly wound shall be healed, and the Beast shall rise again. *Sixthly*, The Beast in the 13th Ch. hath ten horns, which signify ten Kings. That in the seventeenth hath likewise ten Horns; and the ten Horns which thou sawest are ten Kings.

These so exact and perfect resemblances plainly shew, that these two Beasts are one. But why is there a Woman seen sitting on the second Beast, and none upon the first? we have already hinted the reason. In the thirteenth Chap. there are two Beasts, which by the confession of all Interpreters, even the popish ones themselves, signify one and the same thing; only the Beast with the seven heads signifies the Empire; and the Beast

why there is not a Woman sitting on the Beast of the 13th Chap. as there is on that of the 17th.

with two *horns* like those of a *Lamb*, signifies the *Religion*. And these two *Beasts* together signify the *Roman Empire* raised up under the name of the *Church*, and under the outside of *Religion*. In the 17th Chap. the second *Beast*, which signifies the *Religion*, doth not appear; but in the place thereof appears a *Woman* riding upon the *Beast* to signify the *Religion*. And this for the greater clearness, because the seventeenth Chap. is an explication of the visions of the thirteenth. For the greater clearness, I say; for the corrupted *Church* is much more clearly signified by a *Woman*, than by a *Beast*. In all the Scripture, the *Church* is always represented to us as a Spouse, and a *Woman*; and the corrupt and idolatrous *Church*, as a debauch'd *Woman*, and an *Adulteress*. This is too well known to need any proof. Behold therefore this corrupted *Woman*, this adulterous Spouse of J. Christ. And the H. Spirit could not have described her in a more lively manner, and more proper for us to know her.

This being supposed, that the *Beast* in the thirteenth Chap. of the *Revelations*, is the same with that in the seventeenth, the later cannot be *Rome Pagan*, because by the consent even of all the *popish Interpreters*, the two *Beasts* in the thirteenth Chap. represent the *Empire of Antichrist*. On this confession, and upon what we have just now proved, we argue thus:

The *Woman* in the seventeenth Chapter, by the consent of the *popish Interpreters* is *Rome*. And by the consent of the same Interpreters, the *Beast* in the thirteenth Chap. is *Antichrist*.

Now according to what we have just now proved, the *Beast* of the seventeenth Chapter, and the thirteenth are one and the same *Beast*.

Whence,

Whence it is clear, that *Rome* must be the seat of *Antichrist*, and that *Rome* in the seventeenth Chapt. is not *Rome Pagan*.

That *Rome* in the seventeenth Chapter is not *Rome Pagan*, appears not only by the comparison, which we just before made of the two *Beasts*, but also if we consider the *Beast* of the 17th Chap. all alone, and without reference to that in the 13th Chapter.

Rome in the 17th Chap. is not *Rome Pagan*.

I. *First* of all, there is a prostitute, adulterous, and debauch'd *Woman* sitting upon this *Beast*. Every one knows, that in the Holy Scriptures *Adultery* figuratively signifies *Idolatry*. Now we shall never find any one single instance, where the Holy Spirit calls the *Pagan Societies*, *Women* and *Spouses*, *Whores* and *Adulteresses*. This name is given only to a corrupted Church. And the reason is plain, because the *Pagan Societies* having never plighted their faith to God, have not broken it, and never were his Spouse: they are not therefore unfaithful and adulterous in his account. So that this adulterous *Woman* cannot here be *Rome Pagan*, but that *Rome* that hath plighted her faith to *Jesus Christ*, and broken it; that *Rome* that styles her self the *Spouse of Jesus*, and yet doth prostitute her self to others.

God never calls the *Pagan Societies* *Whores* and *Adulteresses*.

Secondly, This *Woman* is represented to us, as having in her hand a *Cup of abominations* of her whoredoms, of which she makes all the *World* to drink, i. e. she endeavours to draw all the Nations of the Earth to her *Idolatry*. Now *Rome Pagan* never troubled her head to change the Religion of those people she had conquer'd, nor to force them to worship the same *Gods* as she did. On the contrary, every one knows, she

carried strange *Gods* in Triumph, and built *Temples* for them within her own walls.

Thirdly, These words, *the Beast which thou sawest, was, and is not, and must ascend out of the bottomless pit, or the deep*, can by no means agree to *Rome Pagan*. For this plainly signifies, that the *Empire* spoken of must perish, and be swallowed up, and afterwards be re-established. Now *Rome Pagan* and its *Empire* have been swallowed up, but as *Rome Pagan* it is not raised up again. Besides, we may observe by the by, that we do not deny, but that *Rome Pagan* is represented by this *Beast*; for the *Beast* represents the *Roman Empire* in its whole duration, and in both its periods, the *Pagan* period and the *Antichristian* period. *The Beast which thou sawest, was, and is not*; there is the *Pagan Period*: and *must ascend out of the bottomless pit, or the deep*; there is the *Antichristian* period.

Fourthly, It is said of this *Beast*, *And the Inhabitants of the earth, whose names are not written in the book of Life, shall wonder, seeing the beast which was, and is not, and yet is*. This signifies, that men shall give him homage, and that this homage shall be given to him only by the enemies of *Jesus Christ*, and the *Reprobates*. It is not therefore *Rome Pagan*; for the true *Christians* obeyed, and gave a voluntary homage to the *Roman Empire* in its *Pagan* period, just as the other subjects of the *Empire*. But since it was raised up again, and is no longer what it once was, they have no longer obeyed it.

Fifthly, That which is said of the ten *Kings*, can by no means agree to *Rome* in its *Pagan* Period. *The ten Horns which thou sawest, are ten Kings, which have not yet begun to reign, but shall receive*
power

power as Kings one hour with the Beast. Let them inform us a little, where are, and who are the ten Kings, that shall reign the same time with Rome Pagan; who in Saint John's time had not begun to reign, and who yet were to begin their reign at the same time with the Roman Emperours. Is it not plain, that these are ten Kings, that must receive their birth from the ruin of the Roman Pagan Empire, and compose an Antichristian Roman Empire, under the rule of the prostitute and adulterous Woman, i. e. the revolted Church and Spouse of Jesus Christ.

v. 12.

Sixthly, How can these words agree to Rome Pagan, these, i. e. these ten Kings have one mind, and shall give their power and strength to the beast. Did those Kings, whose Kingdoms were conquer'd by the Roman Pagan Empire, voluntarily give their power to the Beast? Did not Rome Pagan by meer violence raviſh away those great Estates, of which she formed her Empire? Can it be said, that the Kings that were conquer'd and subdued, had one mind? Did they reign together with Rome Pagan? were they not destroyed, and their Kingdoms reduced into Roman Provinces? This therefore can in no wise agree to the Pagan Period of Rome; but doth very well to the Antichristian and Papal one. For it is true, that the ten Kings compose this Ecclesiastical Empire, and submit themselves unto it. It is true, that they have one mind, and that they have given their power unto the Beast. For it was not by Force of Arms, that Rome hath acquired this second Empire; but by perswasion, by illusion, by the false religion, by the communion of idolatry, and by the Chimera of an Empire of Jesus Christ on the Earth.

v. 13.

This

How the
ten Kings
shall de-
stroy Anti-
christian
Rome after
they have
built it.
C. 17. v. 8,
16.
De Rom.
Pontif. 13.
cap. 13.
sect. 2.

F. 17.

This is the only thing to be met with which the *popish Interpreters* have to oppose, to prove that *Antichrist* must not sit at *Rome*, and that *Rome* in this Chap. is *Rome Pagan*: say they, the *ten Kings* shall hate the *Whore*, and make her desolate and naked, and shall eat her flesh, and burn her with fire. 'Tis the Argument of *Bellarmin*, which all the rest have adopted. *St. John*, faith he, predicts, that the *ten Kings*, that shall divide the *Roman Empire*, and under the reign of whom *Antichrist* shall come, shall hate the *whore*, clothed in purple, i. e. *Rome*, and shall make her desolate, and burn her with fire. How then, shall she be the *Seat of Antichrist*, if in that very time she must be overthrown and burnt? A mighty riddle, hard to be solved! We need but read on, *Saint John* immediately adds, *For God shall put it into their hearts to fulfill his Will, and to agree, and give their Kingdom to the beast, untill the Word of God shall be fulfilled.* Who doth not see, that these are two distinct times? In one of them the *ten Kings* shall give their power to the *Beast*, by the cheat of a false piety; and in the other, being better instructed, and recover'd foolish fondness, they shall spoil that *Empire*, which they shall have formed by their complaisance? Men must be hardly prest upon, that have recourse to such vain evasions as these.

The foolish
self-con-
tradiction
of the Pa-
pists.

But observe their foolish self-contradiction. Here *Bellarmin* and his adherents say, that the *ten Kings*, which shall divide the *Roman Empire*, shall come in *Antichrist's time*: and that these are the same, that shall make the *Whore* desolate, i. e. that shall destroy the *City of Rome*. viz. *Rome*, that is here spoken of, and which *Bellarmin* himself defines by the *Whore clothed in purple*; that is

to say, *Rome*. Now how will the ten *Kings*, that must not come till the end of the World, according to them, be able to make desolate and burn *Rome Pagan*, which hath no longer been in being for above 1300. years? The ten *Kings* associated with *Antichrist* only three years and a half before the end of the World, will be able to make desolate no other *Rome*, than what will then be in being. Now *Pagan Rome* will be no more; it will be *Rome Christian*, whose *Empire* he supposes must subsist to the end of the World, and to the reign of *Antichrist*. Men must have lost their understanding, and be given up to a reprobate sense, so to contradict both themselves and the Truth with so much dishonesty.

Lastly, it is clear by the following Chapter, which is the 18th, that *the great City which reigneth over the kings of the earth*, cannot be *Rome Pagan*, but *Rome Antichristian*. In the 18th Chap. he calls her *Babylon*, whom just before he called the great city; and even the popish Interpreters agree also, that that *Babylon* is *Rome*. Now he describes the fall of that *Babylon*, i. e. of *Rome*, in such a manner as cannot agree to any other but *Rome Antichristian*. First, He saith, that all Nations have drank of the wine of the wrath of her fornication. We have already seen, that this signifies that *Idolatry*, to which *Babylon* hath drawn the Nations by her Charms and Enchantments, which doth not agree to *Rome Pagan*. Secondly, He saith, come out of Babylon my people, that ye be not partakers of her sins, and that ye receive not of her plagues. 'Tis plain, this cannot be understood of any thing but of an *Idolatrous Church*, whence God would draw forth his Elect. God never commanded his faithful Servants to go out of

v. 3.

v. 4.

of *Rome Pagan*, they always remained in it. *Thirdly*, and lastly; the manner in which the ruin of this *Babylon* is described, can by no means agree to *Rome Pagan*. The Holy Spirit represents it as a *City* burnt, and entirely reduced to ashes; the Merchants whereof, and they that gained by her, behold her desolation and her burning afar off. And to conclude, he signifies, that it must be such a fall, from which she shall never rise again. *And a mighty Angel took up a stone like a great Mill-stone. and cast it into the sea, saying,* *Thus with violence shall that great City Babylon be thrown down, and shall be found no more at all.* Now this is not yet happened to *Rome*, she hath been taken, and retaken, and pillaged several times; but yet she subsists still; so that this can't be understood, but of the last ruin, that must happen to *Rome Antichristian*.

c. 18. v. 21.

And thus you have the proofs that shew, that that *Rome*, which all the *popish Interpreters* as well as we, do find in the 17th and 18th Chap. of the *Revelation*, cannot be *Rome Pagan*: proofs which I call a demonstration; for I maintain, there is no man, that can resist the force of them.

The confession of the modern Papists, that *Rome* must be the seat of *Antichrist*.
Ribera.
Viega. Cornelius à Lapide.

And the modern *popish Interpreters* have felt the force of them. At this day they do confess, that it is not *Rome Pagan*. But see what they say, viz. that that *Rome* that now is, towards the end of the World, shall be corrupted, become idolatrous, debauched; that she shall shake off the yoke of Jesus Christ, and carry her disorders as far as *Rome Pagan*. But yet however, that it must not be the seat of *Antichrist*; who must be accompanied with his ten *Kings*, have his habitation at *Jerusalem*, and come to *Rome* when it is turn'd *Idolatrous* and *Pagan*, to destroy and ruin it; as he

he will also do. See the words of *Viega* on the eighteenth of the *Revelation*. One may plainly gather from the infinite number of precious merchandises, and of all sorts that are here noted, that Rome in the last times after her Apostacy, shall attain to sovereign power, and great riches, and that her Empire shall extend it self throughout the World upon the ten Kings so often named. For that these mighty riches do not belong to Rome Pagan; it is clear by these words, Come forth of Babylon; my people. For this shews; that 'tis not ancient Rome that is here spoken of, in which there were no faithfull ones; but that Rome that shall flourish in the last times. Then therefore the City of Rome shall greatly flourish, and its Empire shall be very large. She shall live in pleasures, and have great abundance of all things. And at the same time, she shall be enslaved to Idolatry, be full of Superstitions, sacrifice to Dæmons and false Deities. And by reason of the vast quantity of the blood of the Saints, that shall be shed by her under the Emperours of Rome, by a terrible but a very righteous judgement of God, she shall at last be made desolate, and burnt by ten Kings. See what the force and evidence of the truth hath drawn from the mouth of the worshippers of Rome.

What prodigious whimsies are these? To what extremity must these men have been reduced? The Scripture speaks of but one *Antichristian Empire*; The Church never imagin'd there was more than one, and lo here are men that make a couple. The first shall be in Rome corrupted; for according to them, Rome in the last days must have a great Empire, must subdue Kingdoms, and draw them together with her self into a revolt from *Jesus Christ*. Lo therefore, there's one

Antis-

Antichristian Empire at Rome : what need have we of another *Antichrist* sitting at *Jerusalem*? Moreover, this *Chimera* is founded on this principle, that the *Beast* in the 13th Chapt. which according to them represents *Antichrist*, is not the same with the *Beast* in the 17th Chap. with the great *City* that ruleth over the *Kings* of the Earth, and with *Babylon* spoken of in the 14th and the 18th Chapt. Now we have confuted this ridiculous imagination; and have demonstrated that *Babylon*, the great *City*; the *Beast* of the 13th and the 18th Chapter are the same thing.

This *Chimera* is so ill to be defended, that the more modern *Papists* have abandon'd it, and at last have been forced to acknowledge, that *Rome* must be the seat of *Antichrist*; that the great *City* spoken of in the 11th Chapter, where *Jesus Christ* was crucified, is not *Jerusalem*; but spiritual *Babylon*, spoken of afterwards: and *Bernard de Montreuil*, that hath write since the rest, though he retains that ancient dream, that *Antichrist* must come out of *Jerusalem*; yet he confesses however, that the *Babylonish Empire* and the *Antichristian* are not two *Empires*, that must succeed one another, and the one destroy the other, according to the supposition of those we were just now speaking of. He confesseth that *Rome shall be the chief City of Antichrist's party, that Antichrist must defend it, and that the ten Kings of the Beast are the subjects of its grandeur, and that of Antichrist; the head of the League, the Monarch of the time.* He calls *Antichrist* the Prince of the *Apocalyptical Babylon*. And he confesseth, that this *Babylon* is *Rome*; therefore he acknowledgeth, that *Rome* must be *Antichristian*, and the capital City of *Antichrist*. *Babylon*, saith he,

is the *Mistress, the Queen, the Empress* of the kingdom of *Antichrist*. Not daring to call *Rome* *Babylon*, he defines it however by *Western Babylon* who being perverted, instead of obeying the *Laws* of the piety of the first age, shall in her pride cause her self to be called the great and the independant, and shall become much worse under the reign of *Antichrist*, than ever *Eastern Babylon* was. After these confessions, there remains no other help for the *popish Doctors*; to hinder their *Rome* from being acknowledged to be *Rome Antichristian*, but the *Chimera* of the three years and a half's duration of *Antichrist's* kingdom.

On the
24. Chap.

It is true, say they; that *Rome* must be possessed by *Antichrist*, that he must establish *Idolatry* there, that *Rome* must become worse than *Rome Pagan* was in the time of *St. John*, and than *Eastern Babylon* in the time of the *Prophets*; but this must last but three years and a half. When therefore we have destroyed this ridiculous dream of three natural years and a half, we shall have demonstrated, that *Rome* at this day is the true Seat of *Antichrist*; and then I shall make them this Argument.

Babylon in the *Revelation* is the seat of the *Antichristian Empire*; the same thing with the prostitute *Woman*, with the *Beast* with seven heads and ten horns. All this is *Rome* become *Antichristian*, and the seat of *Antichrist*. Which is plain, either by what hath been invincibly proved; or what the *Papists* themselves have confessed. Now this *Antichristian Roman Empire* must endure; not 1260. natural days, but 1260. prophetic days, i. e. 1260. years.

Therefore it is evident, that the *Antichristian Empire*, which must be at *Rome*, cannot be that chimerical Empire of *Antichrist* of three years and a half,

a half, that must conclude 45. *days* before the end of the World; and that 'tis that of *Rome*, which hath endured so long already. The consequence is plain; because all do acknowledge, the World must not; and cannot according to the decrees of God, endure yet twelve or thirteen hundred *years*, to make room for the reign of *Antichrist*; and a thousand *years* more at the end of that, to make room for the *Kingdom* of *Jesus Christ*, the truth and certainty of which we shall prove. So that if the reign of *Antichrist* must endure 1260. *years*, it is necessary that it subsist at this present time; and that it hath begun a long time since. This is; I say, a demonstration; which I have in readiness for these Gentlemen; when I shall have proved the only thing in this argument, that can be called in question, *viz.* that the 1260. *days* of *Antichrist* cannot be understood of so many natural *days*. I would prove this truth presently, were it not that it regards the time of the duration of the *Antichristian Empire*; of which we shall have occasion afterwards to speak. Wherefore now we shall continue to give you the explication of the *Prophecies*, that contain the *Character* of this *Antichristian Empire*.

CHAP. XVIII.

More proofs, that the Characters of the Antichristian Empire do agree to the Papism. A Proof drawn from the fourth Chapter of the first Epistle of St. Paul to Timothy. The translation of that passage amended.

Some persons reading our second *just Prejudice* against popery, have admired, that to make up the character of *Antichrist*, we have not among other places of Scripture inserted that Text of St. Paul, in his first Epistle to Timothy, in the beginning of the fourth Chapter. Now the Spirit speaketh expressly, that in the later times some shall depart from the faith, giving heed to seducing spirits and doctrines of Devils, speaking lies in hypocrisy, having their consciences seared with an hot iron. Forbidding to marry, and abstaining from meats, which God hath created to be received with thanksgiving of them that believe.

'Tis certain, this is one of the clearest Oracles of the New Testament; and one of the most lively pictures the Holy Spirit gives us of the *Antichristian Apostacy*. But I could not make use of it, in drawing my *prejudices* against the *Roman Church*; because *prejudices* must be drawn from things either exceeding notorious, or confessed and granted. My *prejudice* was not this: No Religion that hath *Antichrist* for its head, can be the true Religion. Now the *Roman Religion* hath *Antichrist* for its head, &c. If I had formed it thus, I had been obliged to bring all the proofs that are to be met with in the H. Scripture, to

The reason why this Text was not made use of in the book of *Prejudices* against Popery.

maintain, that the *Roman Religion* is the *Antichristian Empire*; and then I must not have omitted this. But I argued otherwise in that *prejudice*; and said, I judge not, but I *prejudge*. I do not pronounce, that *the Pope and his religion are Antichrist*. But I say, it is very strange and surprizing, that all those places of Scripture, where, by the consent of Interpreters of all ages and of all parties, *Antichrist* is spoken of, may be so easily and so justly applied to the *Pope* and his *religion*. Though at the bottom *papery* should not be pure *Antichristianism*, yet there is no likelihood, that God would describe *Antichrist* and his reign in such equivocal terms, that all that that is confessed to be spoken concerning *Antichrist*, may be adopted to him that should be the *Vicar* of Jesus Christ, and to a *Society* that should be his faithful Spouse. 'Tis plain, that to reason thus, I was to look for no other Texts, but those that are not contested; such as are the second Chapt. of the second Epistle to the *Thessalonians*, the seventh of *Daniel*, the 11, 13, 17, and 18th of the *Revelation*, whereas the *Romish Doctores* do dispute about all, in the words of *St. Paul* in the fourth Chapter of his first Epistle to *Timothy*. They dispute about the particular sense and the general scope of it. They turn this Oracle off on the *Encratites*, *Manichees*, &c.

Now, that I am not a drawing *prejudices*, but do dispute, I must prove; and though the proofs are contested, yet we must not abandon them in a controversy. We must only make them so evident, that they may be clear to all reasonable men. And this is that, which we are about to do in pursuing the History of the *Characters* of the *Antichristian Apostacy*, by this passage of *St. Paul*,
 accor-

according to that sense of it, which the learned *Joseph Mede* gives us; who hath given us abundance of light into the *Prophecies*, but into none of them more, or more happily than into this.

First of all we must rectify the translation of this passage; and in the beginning give notice, that the divisions of our *Chapters*, being not altogether authentick, and being often times made with little judgment, no regard must be given to this, that the 4th. Ch. of the 1st. Epistle of *Timothy* begins with these words, *Now the Spirit saith expressly that in the later times, &c.* For in truth the sense begins at the last verse of the foregoing Chap. and we should read thus, *Without controversy great is the mystery of Godliness, God manifest in the flesh, justified in the Spirit, seen of Angels, preached to the Gentiles, believed on in the World, and received up into Glory. But the Spirit saith expressly, that in the later times some shall depart from the faith, giving heed to seducing Spirits and Doctrines of Devils.* This observation alone is enough to perswade all those that sincerely seek after the truth, that the *Apostacy*, which the Apostle speaks of, is the *Apostacy of Antichrist*. For he makes so clear an opposition of this apostacy to the *Mystery of Godliness*, that 'tis impossible not to discern, that he opposes *Mystery* to mystery, religion to religion; the *mystery of Godliness* to the *mystery of iniquity*, of which he himself hath spoken to us in his 2^d. Ep. to the *Thessalonians*. And as by the *mystery of iniquity*, all the world acknowledges, that he means the religion of *Antichrist*; so all the world ought to acknowledg, that in this place the *Apostacy* of the later times opposed to the *Mystery of Godliness*, is the *Antichristian*.

The division of Chapters and Verses in our Bibles is not authentic.

Empire and Religion. And that the reason why the Apostle hath not here repeated the term of the *mystery of iniquity*, is because he did believe, that it would be easily understood. It seems natural; that after he had said *the mystery of Godliness is great*, he should say, *but the mystery of iniquity shall publicly appear*, which shall be an *Apostacy* from the faith. He would without doubt have thus exprest himself, were it not, that having spoken elsewhere of the *Mystery of iniquity*; any one might easily perceive that in this later place he makes an evident allusion to it, and that, so it might easily be seen in the *Apostacy*, which he describes.

Our common translation doth not well represent St. Paul's sense.

Our version renders the Text of *St. Paul* thus; *Now the Spirit saith expressly, that in the later times some shall depart from the faith, giving heed to seducing Spirits, and Doctrines of Devils, speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry; commanding to abstain from meats, which God hath created for them that believe.* Looking on the Text in this form, the first sense that offers it self to our sight is, that these Doctrines of Devils are those which he adds in the following words viz. *Forbidding of marriage, and abstinence from meat.* Now I confess, that ever since I understood how to read and understand, I have always suspected this, and I did not understand how and why the Apostle *St. Paul* should characterise those opinions that seem so little criminal, as the forbidding of *Marriage* to certain persons; and abstaining from certain *meats* at certain times, by such black names as *the Apostacy from the faith, and the Doctrines of Devils.* I did conceive, that the law of *Celibacy* in the *Priests*

Priests and Religious persons, might well be called a *Doctrine of Devils*, by reason of those impurities that are the consequences of it; but as for abstinence from meats in *Lent* and on certain days, one cannot deny, but that it is a very extravagant expression to call it a *Doctrine of Devils*. It must be observed therefore, that *apostacy from the faith, and the Doctrine of Devils*, do not refer to the forbidding of *marriage* and of *meats*, as the Genus refers to the Species, as if these forbiddings of marriage and of meats, were themselves *Doctrines of Devils*. They are only the *Characters* of those that are to teach the *Doctrines of Devils*; that is to say, that they shall be persons that shall make a profession of great austerity, to that degree, that they shall abstain from *marriage*, which God hath instituted, and from *meats* which God hath allowed us to use.

And so this is the sense of the words. *In the latter days, there shall happen an apostacy and a revolting from the faith; men shall give up themselves to seducing spirits & to doctrines of Demons, which Doctrines shall be taught by hypocrites, lyars, men whose consciences are seared with a hot iron; and who making a great shew of their austerities, shall abstain from marriage, and from meats which God hath created, imposing a necessity on all their devouts to observe celibacy, and the Laws of their fasts, that consist in distinction of meats.* And to translate it exactly according to the *Greek Text*, the sense is clear without a Paraphrase.

The true sense, and the true translation of this Text of St. Paul.

I. Now the Spirit saith expressly, that in the latter times some shall revolt from the faith, giving themselves up to deceiving Spirits and Doctrines of Demons.

II. And this through the fictions of lyars, men.

men whose consciences are seared with a hot iron.

III. *Forbidding to marry, commanding to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them who know the truth.*

Those that understand Greek and the rules of Grammar, will easily see, that the words cannot be otherwise translated. For the Greek pronoun *some*, and the participle *giving up themselves to*, cannot be construed with *lyars and forbidding*; seeing the pronoun *some*, is in the nominative case, as they call it, and the other words are in that which they call the Genitive. So that it must not be translated, *some giving up themselves and teaching lies*. But *lyars and forbidding* must be construed with these words *through the hypocrisy*, and be rendered *through the hypocrisy*, or *through the fiction of lyars*. For the proposition that signifies [*in*,] signifies also *by* or *through*. And our (French) Interpreters have so translated it, *teaching lies through hypocrisy*. But instead of *teaching lies*, it should be translated, *through the hypocrisy of those that teach lies*, or *lyars*. This Text thus rectified by a right translation, presents two things to us, the first is the *Antichristian Apostacy* and its Characters; the second is the fountain of this *Apostacy*, the men that must cause and promote it. The first is the *apostacy* from the faith, to give up themselves to seducing spirits and the doctrine of *Devils* or *Demons*; the second is the hypocritical Authors of the Law of *celibacy*, and of abstinence from meats. Let us examine whether these two things do well agree to the *Papism*.

CHAP. XIX.

That the term of Apostacy, is not too big to express the Papism by: that Apostacy signifies rebellion and Idolatry: why the H. Scripture uses such high words to describe the popish Idolatry; and higher than those, it makes use of to describe the Pagan Idolatry.

THe first Character of the *Antichristian Empire* that appears in this place is *apostacy*: some shall revolt from the faith.

'Tis exactly the very same word, which Saint Paul uses in the second Chap. of the second Epistle to the *Thessalonians*, where by the confession of all, he describes the coming of the *Antichristian Empire*. *That day shall not come, except there come a falling away, or an apostacy first, and that man of sin, the son of perdition, be revealed.* This term of *apostacy* at this day begets a dreadful Idea in mens minds. 'Tis used to signify an entire renunciation of the faith. Especially when 'tis joined with the word *faith*, as it is here, *They shall fall into an apostacy from the faith*; it seems to signify as much, *i. e.* an utter renunciation of the *Christian faith*. Now the *Papism* makes great use of that, and pretends to prove it cannot be called an *apostacy*, and a renunciation of the *Christian faith*, because it retains that entire, receiving the *Apostles Creed*, the *Nicene*, and *Athanasius's*, in the sense of the Scripture, and of the Church.

The Idea which the word Apostacy raiseth in the mind.

Before we shew, that this makes nothing against

The word
Apostacy
which sig-
nifies An-
tichrist,
shews he
must not
be a Jew.

gainst our hypothesis ; I will observe one thing, which I have not found any as yet have sufficiently confirm'd. 'Tis this, that the term of *apostacy*, which signifies the *Empire of Antichrist*, evidently shews, that the *Antichrist* of the *Romish Doctors*, is a meer *Chimara*. According to them, he must be a *Jew* that must style himself the *Messiah*, assemble all the *Jews* at *Jerusalem*, make war on the *Christians*, and destroy *Christianity*. If he be a *Jew* by nation and religion, he will not be an *Apostate*. For according to the Scripture usage of the word, and that of the languages at this day, none are called *Apostates*, but those that abandon the true religion to embrace a false one. So that see here is a new proof, that *Antichristianism* must establish it self in *Christianity*, and the *Subjects* and *Prince* of this *Empire*, must be *Apostates* from the *Christian religion*, which cannot agree to the *Jews*. We must not say, that this *Empire of Antichrist* is called an *apostacy*, because it will cause the *Christians* to revolt, and make them *Apostates*: For it is plain, that the *head* of this *Empire* must himself be an *Apostate*. *That day shall not come, except there be first a falling away, or an apostacy, and the man of sin the son of perdition be revealed.* One may plainly see, that this signifies, before the *apostacy* of the man of sin happens.

The revolt
of the Pa-
pism from
the faith is
very well
called an
Apostacy.

At the present to make appear, that the revolt of the *Papism* from the faith is very justly styled an *apostacy*, divers things must be observ'd. And first, That this word in its original, doth not signify all that, that men at this day would signify by it. The verb whence this word is derived, signifies no more than to depart from any person or thing. They that understand *Greek*, cannot be ignorant of that. So

So *Apostacy* originally signifies a *departure*; 'tis to depart from the obedience which is due to any one. 'Tis to refuse him, either the whole, or a part of that homage, that is due to him. 'Tis not without a great mystery of Providence, that such extravagant Ideas, and such as are not according to the intention of the H. Spirit, should be affixed to the names designed to signify the *Antichristian Empire* and its head. For example, *the man of sin, the son of perdition, the Beast with seven heads full of blasphemies, the great Whore, the Cup of abomination, Antichrist*. Excessive Ideas, I say have been affixed to these names, as if hereby it were signified, that the *person* and the *Empire*, designed by these names, should have nothing of the Christian; yea, nothing of humane in it, and that they should be prodigies of impiety, madness, blasphemy and impurity. The same thing hath happen'd in the term *Apostacy*, to which hath been affixed the Idea of an utter renunciation of the faith. And this hath not come to pass without a singular Providence of God, who would not have *Antichrist* to be known, to the end that during his birth and establishment no man might oppose him.

Our second Observation is, that the word *apostacy* in the Scripture use of it, answers to the Hebrew word *mered* rebellion, and *marad* to rebel. 'Tis very usual with the 70. Interpreters, to render these *Hebrew* words by those of, to *apostatize* and *apostacy*, whether it be *rebellion* against God, or *rebellion* against men that is treated of. The *Reubenites* and *Gadites*, returning home, after they had assisted their Brethren, to settle themselves on the other side of *Jordan*, built an Altar on the bank of the river. The other *Tribes* imagining

The word
Apostacy
properly
signifies
rebellion.

Josh. 22.
18, 19.

imagining, that the *Reubenites* & *Gadites* intended to sacrifice on that Altar against the commandment of God, they say to them, *ye rebel against the Lord. Timeredou*, which in the Greek is rendred, *you are become Apostates from the Lord*. On the other hand, the *Reubenites* justifying themselves, say, *the Lord knows, if this thing be done in rebellion*. They use this word *mered*, and the *septuagint* have rendred it, by that of *apostacy*. When the Spies returned, *Joshuah* and *Caleb* being desirous to induce the *Israelites* to pursue their journey, to endeavour the conquest of the Land of *Canaan* according to the intention of God, they say to them, *revolt not, al- timeredou*; and the *Greek* hath it, *do not turn apostates*. Instances are without number, and 'tis sufficient to have intimated it.

Apostacy
doth not
always sig-
nify a total
defection.

According to this use of the word, which is certainly the Scripture use of it, 'tis evident that the *Papism* is a true *apostacy*, a *rebellion*, a *revolt*. To be an *Apostate* in the Scripture sense, it is not necessary that a man should utterly abandon the true God. When the *Israelites* on this side *Jordan*, accuse the *Reubenites* of an intention to turn *Apostates*, *do not revolt*, they do not so much as suspect, that they intend entirely to renounce God; but only to build an altar against the Altar of *Moses*, to sacrifice to that God that brought them out of *Egypt*. *Do not apostatize*, say they to them, *in building you an Altar besides the Altar of the Lord our God*. When *Caleb* and *Joshuah* say to the *Israelites*, on the occasion of their refusing to go towards the Land of *Canaan*, *do not apostatize*, they did not apprehend, that the *Israelites* were minded to chuse another God; but only that they would revolt from the orders

of

of the true God, but yet without renouncing him for their God.

It is not therefore necessary, that the *Papism* should be a formal and entire *renunciation* of the *faith*; it is enough that 'tis a *revolting* from the *faith*. Now certainly the *Papism* is so. There are none of the *Articles* of the *Christian faith*, which it doth not destroy, and against which it doth not plant its engines. There are rebels, that do in words acknowledge a Prince for their King, who yet do not cease to make war against him. This is the ordinary way of rebels. The *Papism* doth perfectly the very same thing. It doth homage in words to the principal *Articles* of the *Christian faith*, but indeed it fights against them, it destroys them. It acknowledges a *God manifest in the flesh*; but it *revolts* from this *Article*, and destroys it by another carnal God, or a God in the flesh, i. e. *the Bishop of Rome*, to whom it ascribes a double power, which agrees to Jesus Christ alone, and which even Jesus Christ himself would not exercise, while he was here upon Earth. It destroys also this *God manifest in the flesh* by another Jesus Christ, *incarnated, breadden, transubstantiated*, indivisibly united to the accidents of the bread; and of this false Christ it makes a true *Idol*. It believes *one Jesus, the redeemer of the World*; but it destroys this *article* of *faith*, and *revolts* from it, in saying, the *Saints* are our mediators, in offering to God their *merits*, besides the merits of Jesus Christ, and in praying to God in their name and by their intercession. It believes *one only God*; but it *revolts* from this *article*, in supposing new objects of worship, to which it renders a truly religious worship. It believes that *the blood of J. Christ*

How the
Papism de-
troys the
Articles of
faith.

cleanseth

cleanseth us from all sin; but it *revolts* from this *Article* divers ways, in seeking out strange satisfactions, and in supposing a *purgatory*, the use of which is to expiate the sins of men.

And that we may clearly understand, that all these things and others of the like nature, may very well be called an *Apostacy* from the *faith*, we must again make use of that passage in the 22th Chapt. of the book of *Joshua*, where the *Israelites* say to their brethren, *do not apostatize in building an Altar, besides the Altar of the Lord*. These words shew, that one may be an *apostate*, not only by bringing things into Religion, which are *against* Religion, but also in promoting things that are *besides* Religion. For they do not say *against* the Altar, but *besides* the Altar. Now in this sense, it is clear, that the *Papism* is an *Apostacy*. For *besides* the true object of worship, it introduces new objects of religious adoration; *besides* the sole and only Jesus, it introduces many saviours; *besides* the sole Intercessor, many intercessors; *besides* the sole sacrifice another sacrifice; *besides* the true Sacraments, false ones. The *Papism* introduceth doctrines & worship, both *against* the faith & *besides* the faith, therfor tis a true revolting or *apostacy* from the faith.

The *Papism* is an *Apostacy*, if it be considered alone.

My third Observation is this, that to have a right knowledge of the *Papism*, we must not look upon it as is usually done, as compounded with the opinions and worship of *Christianity*, which it hath retained. This is one of the great artifices of the Devil and his Agents, to make us consider, the *Papism* as a *Religion* that confesseth one only God, that worships J. Christ God co-eternal with the Father, the Redeemer of the World; that believes the resurrection, the life everlasting, Hell, and the last Judgment. The eye confounds these

these fair and great objects, with the additions of *popery*. And this confused and indistinct view makes the additions to be esteem'd as nothing, and appear very inconsiderable, on the account of that *Christianity* that lies at the bottom. That therefore we may know the *Papism*, and what name we ought to give it, we must consider it *alone*, by it self, and as separated from the *Christian Religion*. Then it is certain, it will deserve the name of an *apostacy* or a formal *revolt* from the *faith*. For do but look only on that Troop of second *Gods*, of *Pilgrimages*, *Indulgences*, *Masses*, *Saints*, *Patrons*, *Intercessors*, the *Saints*, *Images*, *Reliques*, *Idols*, the bread that is worshipp'd, pray'd to, and before which men prostrate themselves. This is a true *Paganism*, and a formal *apostacy* from the *Christian faith*.

My fourth and last Observation, to justify that the terms of *Apostacy from the faith*, which the Apostle makes use of here, are not too high, but agree very well to the *Papism* is, that *Apostacy*, though the word ordinarily signifies all sort of *rebellion*, yet when *Religion* is spoken of, it particularly signifies *Idolatriy*. So when the *Levites* confess the sins of their Nation and of their Fathers, they say, *they were disobedient, and they rebelled against thee*. The *septuagint* renders it, *they departed from thee, and fell into apostacy*; by which, without doubt, is meant the *Idolatriy* of the *Israelites*. For that was the sin that did principally draw down the wrath of God upon them. And the *septuagint* also says of *Ahaz*, that plunged himself into the *Idolatries* of the *Heathens*, that *he apostatized from the Lord with a great apostacy*: not that he did absolutely abandon the

Apostacy,
especially
signifies
Idolatriy.
Neh. 9. 26.

² Chro. 28;

God

2 Kings
16. 15.

God gives
such an I-
dea of the
popish Ido-
latry as
seems very
extrava-
gant.

God of his Fathers; for he kept *the brazen Altar to enquire of the Lord therewith.*

If all the *Idolatry* of the Church be called *apostacy*, and deserves that name; it is certain, the *Idolatry* of the *Papism* may well be called *apostacy*. And hereupon, 'tis worth the while to enquire into the reason, why God speaks in so high terms concerning the *Idolatry* of the *Papism*: He calls that *Church*, *the great Whore*, that makes the *Kings of the Earth drunk with the wine of her fornication*. He saith, *she holds in her hand a Cup full of abominations*; and all this, because of her *Idolatry*. This looks as if it were very extravagant, when applied to the *Idolatry* of the *Papism*. For after all, its false worship doth not appear to be any great matter; the *Church of Rome* invokes *Saints*; but besides that, they are the friends of God, *she* invokes them only in relation to God, because he hath honoured them with his gifts. *She* believes, that the good things which are asked of the *Saints*, are not obtained of them, but because those *Saints* themselves do obtain them of God by their intercessions. *She* prostrates her self before *Images*; but the worship she gives them is relative, and goeth up to their original. And lastly, it doth not appear, that this *popish Idolatry* doth come near the *Idolatry* of the *Heathens*, to which nevertheless the Holy Spirit hath not given such frightful names. Here then are two things to be enquired into. *First*, why God gives us so odious an Idea of this *popish worship*. *Secondly*, why he speaks of it in higher terms than he doth of the *heathen Idolatries*.

As to the *first* question, I answer, that we need but plainly lay open the *invocation of Saints*, their mediation, their intercession and the adora-

tion

tion of their *Images*, to see that there is nothing more *Antichristian*, that doth more subvert *Christianity*, and one of its principal *Articles*, viz. that of the exaltation of *Jesus Christ at the right hand of his Father*. This sitting at the right hand of his Father doth not meerly signify, as is supposed, an elevation to the glory and dignity of Sovereign *Monarch* of the *Church*. It signifies also that perpetual assistance, if I may use this term in that sense; that perpetual action, by which *Jesus* is always present with God his Father, to speak to him in our behalf, and to obtain of him all things that we stand in need of. He assists at the right hand of God, because that is the hand of glory, and glory is for him. The right hand also is the hand of good omen. Therefore evil omens are called *sinister* ones, *i. e.* very bad ones. Now in this respect he assists at the right hand of God for us, and therefore it is that sitting at the right hand is immediatly joined with intercession. *Who is he that shall condemn? It is God that justifies; it is Christ that hath dyed, or rather that is risen again, who also sits at the right hand of God, and makes intercession for us.* And elsewhere, *he is entred into the holy places with his blood newly shed, and lives there, that he may make intercession for us.* So that the honour of the exaltation of *Jesus Christ* consists in these two things; *First*, his royal dignity, that exalts him above all the *Church*. *Second*, the glorious privilege of continually assisting before the Father, to be our Mediator. These two great advantages belong to *Jesus Christ* in such a manner, that they are incommunicable to every one besides. This was what was typified by the *high Priest*, who alone entred into the *Holy of holies* to present

The invocation of Saints, and their intercession ruins the fundamental Article of the exaltation of *J. Christ*, at the right hand of his Father.

sent his incense there. Whosoever therefore communicates these two advantages to the creature, he destroys the *article of the exaltation of Jesus Christ*, and consequently promotes an abominable doctrine.

The Papists
destroys
the two
parts of the
exaltation
of J. Christ.

Now this is that which the *Papism* doth, it destroys the exaltation of Jesus Christ by dividing it. First of all, it destroys his *exaltation*, that is to say, his royal dignity, in giving him an Associate under the name of his *Vicar*, who assumes as well as Jesus Christ, the name of *God*, *Holy*, *most Holy* and *Holiness*. For to make a *Vicar* for a *King* without his order, and against his will, is to give him a *Rival*. Supposing therefore, that this great office of *Vicar of Jesus Christ*, be not according to God's intention; it is certain, that it is the highest of all encroachments on his right and authority, and which deserves the odious names of *apostacy* and *abomination*.

The privi-
ledge of
assisting
before the
Throne of
God, is in-
communi-
cable to any
one besides
J. Christ.

Secondly, It overthrows the mystery of his *exaltation*, in giving Jesus Christ companions in his incommunicable privilege of standing before the Throne of God, and being at his right hand to present our requests unto him. This is evidently that which makes the connection of this Text of *Saint Paul*, now the Spirit saith expressly, *there shall be a departing from the faith*, with the foregoing one, *God manifest in the flesh*, &c. *received up into glory*. Naturally *received up into glory*, should follow after *justified in the Spirit*, and come before *seen of Angels*, *preached to the Gentiles*, *believed on in the World*. But he would place the words, *received up into glory*, at the end of the *mystery of Godliness*, and immediately before the prediction of the *Apostacy*, to signify, that that *Apostacy* should principally aim at the ruin of that

The Papism
pulls down
the Lord
from his
glory.

that *Article*. For in truth it seems, that the *mystery of iniquity* did principally design to draw down Jesus Christ from the Heavens, and tumble him again into a low estate. It encloses him in a bit of bread, it makes him descend into unclean entrails, it sends him to the draught, it causes him to be eat by Mice and Rats. It takes away from him his arms, legs, head, life, and leaves him without any action or defence. It sets up rivals to him in all his offices, and divides his honour to wood and stone. All this well consider'd, deserves the name of *abomination and apostacy*.

That this may be more plain with respect to the *invocation of Saints*, and to take off the veil, under which they hide the horrors of that worship; we must observe, that that sitting of Jesus Christ at the right hand of his Father, imports a very near presence of the Son, who assists perpetually before his Father, and who is perpetually before his face, environn'd and (as I may so say) buried by the rays of that glorious face of God. *Thou shalt not have other Gods before my face*. This face of God is a lively spring of light, that swallows up whatsoever there is of brightness in the most excellent creatures, in such a manner, that they are as nothing in the presence of God. There is but one *creature*, that is not swallowed up by these rays; and that is the *humane nature* of the Son of God. That is upheld by the glory of the second Person, to which it is supernaturally united. By reason of this, the Son may be invocated before the face, and in the presence of the Father; because the glory of the Son is not swallowed up and annihilated by the glory of the Father. But it is a true abomina-

'Tis an abomina-
on to invo-
cate any
creature
before
Gods face

tion, to go and worship, and invoke a simple creature before the face of God, and at the foot of his Throne.

One may
pray the
Saints
which are
on Earth,
to pray to
God for us;
because be-
ing far
from the
face of
God, they
are not
swallowed
up by his
beams.

This consideration doth utterly destroy that vain pretence, which so many take for a good reason. We lawfully pray the *Saints* on Earth to pray to God for us, say they; what greater harm is there to invoke them in the heavens? The difference is plain; the *Saints* that are upon Earth, are conceived as far from God, their rays are not swallowed up by the infinite brightness of the Divinity, we may give them some homage. But to go and serve them before the face of God; to give them a religious worship in Heaven, 'tis insolently to violate the Majesty of God. And under what pretence soever it may be done, 'tis a bold attempt, that is not pardonable. A *Subject* that is highly preferred, when he is alone, and far from his *Prince*, may receive great honours from those that are beneath him. But both the smallest and the greatest, when they are in the *Sovereign's* presence, are equal. It would be a piece of *high Treason*, to render homage to a *Subject* before the *Sovereign's* face. The Sun swallows up all the Stars. The glory of God in his Throne annihilates all glory. 'Tis therefore an odious crime, to go and render homage to the *Saints* at the foot of the Throne of God. If I honour the *Saints* here below by my praises and my imitation of them, this doth not reach to the Throne of God, 'tis to men that I speak; but my prayers reach Heaven. There is but one *Subject* that doth invoke in the behalf of others in the Heavens, and but one *Object* that may be invoked. This is what *St. Paul* means, *There is but one God, and one Mediator between God*
and

and men. There is but one *God*, that may be prayed to in the Heavens, and only one *Jesus* that prayeth for men. So that I conclude, that the *invocation of the Saints* is an *abomination* and an *apostacy*, because it highly affronts *Jesus Christ*, in that double manner as we have said; both because it snatches away from him the priviledge of assisting alone at the right hand of the Father, and because it violates the Majesty of God, in whose presence all grandeur disappears. So far are the *Saints* from being more worthy of adoration because of their glorification, that on the contrary; the more they are glorified, and the nearer they are to God, the more are they as nothing and invisible. Add to this, that *J. Christ* hath reserv'd it to himself as an incommunicable piece of his glory, that we should call on the Father in his name. The *Papism* calls on him in the name of *Saints*; for it invokes him by the merit and intercession of the *Saints*. This is another *abomination*. As to the adoration of *Images*; 'tis so plain an *abomination* and *apostacy*, that it cannot at this day any longer be defended, but by denying it, and saying, God forbid that we should adore or serve *Images*, we only make use of them, as a means to ascend to their originals.

The second difficulty is, that the Holy Spirit speaks of the *Antichristian Idolatry*, in more odious terms than it doth of the *heathen Idolatry*. Which is very strange. But none will any longer wonder at it, when he considers in what manner God under the Old Testament spake of the *Idolatry* of the *Israelites*. One thing is as certain as it can be, viz. that the *Israelites* in their *Idolatries* did never totally abandon the true *God*. They worshipped a *golden Calf* in the wilderness; but they

The Idolatry of the Jews was never carried so far as that of the Heathens.

pretended it was an *Emblem* of that great God that had brought them out of *Egypt*. They served *Baalim*, the *Gods of strangers*, 'tis true; but this was in associating them with the true God, whose worship they never did reject. If ever there was a time of corruption, it was that of *Ahab*, who to the sin of *Jeroboam* added all the abominations of the *Tyrians*, which his wife *Iezabel* taught him. Nevertheless at that very time, *Elias* confesses, that the nation halted between two, worshipped *God* and *Baal* at the same time.

Yet it is
described
in higher
terms.

It appears therefore, that the *Idolatry* of the *Heathens*, who worshipped none but false Gods, was more criminal; however, the Holy Spirit speaks against the *Idolatry* of *Israel*, with a thousand times more violence and vehemence than against that of the *Heathens*. The Prophets describe the *heathen Idolaters* as fools, as brutish persons, that had lost their senses, who of the same *log of wood* made a *God* and a *foot-stool*. But when they speak of the *Idolatry* of *Israel*, they do it in such terms as make persons of any modesty to blush. For there are no odious Ideas in the most infamous prostitution, which the H. Spirit doth not bring in in his description of them. We need but consult the 16th Ch. of *Ezech.* and many more places of the other Prophets, where the *Idolatrous Jewish Church* is represented as a *woman* void of shame, that prostitutes her self to every comer, that sits in the cross ways, that offers her self, that opens her bosom, that speaks such words as modesty can't hear, and doth abominable actions.

The reason of this difference is plain, 'tis because the *Idolatry* of the *Heathens* is consider'd only

only as a simple *fornication*; and the *Idolatry* of *Israel* as *adultery*. Every one knows the difference between simple Fornication and Adultery. Almost all nations have punish'd *adultery* with death. But the *Heathens* did scarce think that *fornication* was a sin; the *Jews* themselves counted it as a trivial matter. A man sees the worst of crimes committed upon a *woman* that belongs not to him, without being much moved at it; but the least debauches of his own *wife* stir up his jealousy, and kindle his anger. He can't speak of them without vehemence, and in terms that signify the greatness of his grief. And 'tis not an unreasonable resentment. A *woman* with whom he hath made no treaty, that hath not plighted her troth to him, nor he his to her, doth him no wrong, there is no shame redounds to him thereby; whereas the crimes of his *wife* cover him with infamy. 'Tis the same with God; the *Idolatry* of the *Heathens* in his opinion is but a simple *fornication*, he hath made no treaty with them who are without the *covenant*; no shame, nor dishonour is reflected on him from their debaucheries. But he hath treated with the *Church*, she is his *Sponse*; he calls her so; 'tis a figurative expression that he every where uses. We need not therefore wonder, if he be more sensible of those wrongs, that are done him on her part. Although the *Idolatries* of the *Heathens* were greater, considering them precisely in themselves, than the *Idolatries* of the *Church*; yet however, God would not be so much offended by them. A *Husband* is more offended by the light debaucheries of his *Sponse*, than by the greatest crimes of one that is only his *Kinswoman*. It signifies nothing, that this *woman* doth not deny.

The Idolatry of the Church is most criminal, and why.

deny her Husband her favours; if she suffer others to share with him, her crime is not the less. It signifies nothing also, that the *Church* doth not refuse to give adoration to the true *God*; if she suffer the creatures to be sharers with him, she is not less criminal; she is still an *Adulteress*, and her crime is an *abomination*.

It is easy to apply all this to the *Christian Church*; the bands of the *sacred marriage* that unite her to her *God* are much more noble, glorious and strait than those that united God to the *Synagogue*. So her *adulteries* also are much more worthy to be condemned. It signifies nothing, that she commits them with those that are called the friends of God. A *King* is not the less offended by the disorders of his *Spouse*, that prostitutes her self to his *favourites*, than if she prostituted her self to *strangers*. And thus, I think, enough hath been said to justify this, *that the Papism is a true Apostacy*, and that that term, and others, though higher, are not too big to signify the *abominations* of the *Antichristian Empire*.

CHAP. XX.

The deceiving Spirits which St. Paul speaks of, are Evil Spirits, The Doctrine of Dæmons is that Doctrine, that hath Dæmons for its Objects, and not that which hath Dæmons for its Authors. There is a perfect conformity between the Theology and the Religion of the Heathens about Dæmons, and that of the Papism about Saints and Angels, mediatory Spirits.

Saint Paul, continuing to describe the future *Antichristian Empire*, saith, that this *Apostacy* shall be joined with the *spirit* of seduction: *They shall give up themselves to deceiving spirits.* 'Tis very indifferent whether by these deceiving *spirits*, or *spirits* of errour, as some copies have it, we understand *men*, or *spirits* separated from matter; for both the one and the other yield a true sense. It is true, that the *Antichristian Apostacy* was formed by the deceit of certain deceiving *spirits*, who being mad upon a false devotion, seduced others both by their examples and also by their bad arguments. Yet I rather encline to believe, that by *deceiving spirits* we are to understand *evil spirits*, which were the first Authors, in the first place, of the *worship of Reliques*, afterwards of the *invocation of Saints*, and at last of the *adoration of their Images*. This was the way whereby superstition began to be established, viz. the *visions*, by which *Reliques* were

Evil spirits
are the first
Authors of
this Popish
Idolatry.

Confel.
19. 6. 7.

The visions
whereby
Reliques
were revea-
led came
from the
father of
lies.

were discover'd. We learn from *Saint Austine*, that the bodies of the Martyrs *Gervais* and *Protais* were found out by *St. Ambrose* by the help of a dream. *The same time God revealed to this holy Bishop in a dream, where lay the bodies of the Martyrs Gervais and Protails, who many years were kept in the secret of God, and preserv'd free from corruption, to the end they might be discover'd, to stop the fury of a woman that was Empress, and mother of the Emperour.* I will not wrong *Saint Ambrose* so far, as to accuse him of feigning this vision to deceive the people, to work false miracles, that he might make the party that were for the word *consubstantial*, to triumph over *Arianism*. But this is certain, it was a deceiving spirit that did abuse *St. Ambrose*, and did discover these *Reliques* to him to make *Idols* of them, because then the *Reliques* of the *Saints* began to be abused. The *Miracles* that were wrought by *Reliques*, either are fabulous stories of *Impostors*, or the productions of him, who is the father of lies. *Saint Austin* saith, that those who were possess'd were deliver'd by them. Besides that, the greatest part of those that were possessed in those ages, were melancholy persons; it is not hard to conceive, that the *Devil* would play these pranks to establish *Idolatry*, that was then receiving its birth. He could do no less than go out of a body, feigning to be forced to it by the vertue of *Reliques*, and merit of a *Saint*. *A blind man received his sight* by putting a cloth to his eyes, that had touched the Coffin of the *Martyrs*. The people by their credulity make such sort of *Miracles* every day. *St. Austin* had a good share of this credulity. But though it were true; the *Devil* might do things much harder than this,

The Mira-
cles were
false ones.

of

of restoring sight to a man, that had not seen for some time. Besides, God, that was willing, that his decrees should be accomplish'd, let loose the rains to the *spirit of illusion*. We need but follow the *History* of the *Church*, and the *Legends* of the *Saints*, and there we shall find every where these *dreams*, these *visions*, these *apparitions* of *Souls*; *Saints* speaking, the *Virgin Mary* appearing to her *devotoes*; the whole designed, not to confirm the *Doctrines* of *Christianity*, but the invocation of *Saints*, the adoration of the *Virgin*, the adoration of *Images*, the *Mass*, *Purgatory* and other parts of the *Antichristian abomination*. And this fountain of seduction was open'd in part by deceiving *spirits* among men, wicked, superstitious wretches, *Priests* and *Monks*; in part by the wicked *spirits*, that perpetually surround men to deceive and mock them.

The last *Character* of the Religion of *Antichrist* here express'd, is the *Doctrine* of *Devils*, or of *Demons*, giving up themselves to deceiving spirits, and to *Doctrines* of *Demons*.

The common opinion is, that by the *Doctrines* of *Devils*, or of *Demons*, we are to understand those *Doctrines*, of which the *Devil* is the Author and inventor, and that bear upon them a Diabolical Character. *Joseph Mede* hath made a new conjecture upon it, and which I believe we owe to him. He understands by *Demons*, not wicked *spirits*, that are represented as dwelling in *Hell*; but those *spirits*, which the *Heathens* worshipt as *Mediatours* between God and men, whom in truth in their *Theology* they called *Demons*. For then the word was not taken in an ill sense, and *Demons* were properly in the *Heathen Religion*, secondary Gods, subject to the great Gods. By the

The Doctrines of Devils, or of Demons what they are.

the *Doctrine* of *Demons* he understands a *Doctrine* of which *Demons* are the object, not the authors. And according to him, the sense is, that men in the *Antichristian Religion* would renew the Divinity and the worship of these mediatory *spirits* called *Demons*; that *Paganism* shall be introduced into the *Religion of Jesus Christ*; that therein shall be established a second order of *Divinities*, besides the three adorable persons of the Trinity; that dead men shall be invocated in this new *Paganism*, in the same manner as was practised under the old; that their *Reliques* shall be honour'd; *Statues* shall be erected to them; *Images* shall be consecrated for them, which shall be worshipp'd; that *Temples* shall be built for them, and *sacrifices* be offer'd to their honour; that *apothecoses*, or *canonizations* shall be renew'd; that *Miracles* shall be feign'd to be done by these *Images* and these *Demy-Gods*; that *Trees* shall a new be set up with *Trophies*, which are the *Crosses*, before which men shall prostrate themselves; that it shall be pretended, that *God* comes to dwell here below in a piece of *consecrated bread*, just as in the ancient *Paganism* it was pretended, that the *Gods* by vertue of the *consecration* came to dwell in their *Images*.

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hath cer-
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Authors.

Which interpretation soever we follow, 'tis certain, that *Antichristianism* is found here. It is composed of *Doctrines* that are truly *Diabolical*, and that have Devils for their Authors. 'Tis a *Doctrine of Devils*, that hath established that *Tyrant* in the *Church*, who hath exercised so much fury there, who pretends to be *King of Kings*, and *Lord of the Lords of the Earth*; who exalts himself above all that is called *God*; who saith he can't be judged by any one; but though he should

should lead men to *Hell* by troops, he must be suffer'd to do it, and be left to *God* to be judged. 'Tis a *Doctrine* that hath the *Devil* for its Author, which sets up other objects of worship besides *God*, that gives *Iesus Christ* companions, and believers other Saviours. It was no other than the *Devil*, that could inspire *Christians* with the thoughts of *adoring Images*, and bringing in afresh that *Paganism*, that was once buried. 'Twas the *Devil*, the father of lies, that form'd that monster of *Transubstantiation*, that hath contrived that prophane sacrifice of the *Mass*; and who of a *Sacrament* hath made a wretched *Idol* of it; and so to keep to the common opinion, the true Religion will not lose any thing by it.

However, I confess I have resolv'd on *Joseph Mede's* sense. It hath not been without weighing things; and I did a long time believe, that this *interpretation* was much more ingenious than solid. But after I had well thought on it, I judg'd the quite contrary; and that for these reasons.

By Doctrines of Demons we must understand Doctrines, that have Demi-Gods for their object.

I. *First*, This expression, *Doctrine of Demons*, doth not more naturally signify, that the *Doctrine* spoken of hath *Demons* for its *Authors*, than it doth that it hath them for its *Object*. For it is certain, that in all languages these sorts of propositions are æquivocal. We say, *the love of God*, to signify the *love* of which *God* is the *object*, more naturally than to signify that *love* of which he is the *Author*. We say, *the knowledge of bodies*, to signify that knowledge of which bodies are the objects; the *knowledge of the stars*, to express *Astrology*; a *treatise of Angels*, to express a *book*, not made by the *Angels*, but treating of them. The same æquivocal speech, and the same usage

usage is to be met with in the sacred books. In the sixth Chapt. of the Epistle to the *Hebrews* the
 Heb. 6. 2. Apostle speaks of the *Doctrine of Baptisms*, i. e. of the *Doctrine*, that hath *Baptism* for its object.
 A. 13. 12. *St. Luke* saith, that the *Pro-consul* Sergius was astonished at the *Doctrine of the Lord*, i. e. the
 Gal. 2. 20. *Doctrine* treating of the Lord. The faith of the Son
 A. 3. 16. of God, and faith of his name, is the faith, not which hath Jesus Christ for its *Author*, but its *object*. And thus you see, we have already gain'd one point, viz. that *Grammar* can put in no obstacle to this *Interpretation*.

By the Do- II. My second reason is, because explain it
 ctrine of how you will, I am perswaded that by the Do-
 Damons, ctrine of Devils, or of Demons, is meant the Ido-
 must be un- latri which Antichrist was to re-establish in the
 derstood Church. For this is that which distinguishes that
 the Idola- Religion from the Christian Religion, and which
 try of Po- renders it abominable. It will be said, that there
 pery. are some things in the *Papism*, which are not less abominable than its *Idolatri*, that is, the usurpation of Jesus Christs power by the *Pope*. I confess it. But besides, that this usurpation is joined with *Idolatri*, seeing they make an *Idol* of the *Pope*, I say, there is in *Antichristianism* an *Empire* and a *Religion*. The Empire is *Diabolical*, *Tyrannical*, *Antichristian*, and may well be called an Empire of Devils, as having them for its Authors. And 'tis in this respect of an Empire and a Tyranny, that *St. Paul* principally considers *Antichristianism* in the second Chapter of the second Epistle to the *Thessalonians*. For there he represents the head of this Empire, as a Tyrant that sits himself down on the Throne of God, and was to possess the Empire, when he that then held it, was cast down. 'Tis true, that he con-
 sider

considers it also a little as a *Religion*; for he calls it a *Mystery*, and saith, it shall be established by false signs and false miracles. But in this fourth Chap. of the first Epistle to *Timothy*, he considers *Antichristianism* purely as a *Religion*, and not as an *Empire*. Therefore he speaks only of *Apostacy*, *Spirits*, *Deceivers*, and of *Doctrines*. Now, that which is most abominable in the *Papism*, as 'tis a *Religion*, is without doubt its *Idolatry*, and not its *heresies*; and consequently, this is what we must here understand by the *Doctrine of Devils*, or of *Demons*. For the Apostle intends by that to note that which is most criminal in the *Papism*. Seeing therefore we must necessarily understand by these words *Doctrine of Demons*, the *Antichristian Idolatry*, why should we not believe, that the Apostle *Saint Paul* calls it so by way of allusion, and comparing it with the *heathen Religion* and *Theology*?

I have just before made a distinction, which I desire may be observed, because 'tis of great use for the understanding the *Prophecies* of the *Revelation*, on this argument of the estate of *Antichrist*; 'Tis this, that the H. Spirit sometimes speaks of it as of a *Religion*; sometimes as of an *Empire*. Indeed, he considers it much oftner under the notion of an *Empire*, than under that of a *Religion*. In the 13, 14, 16, 17, and 18th of the *Revelation*, where *Antichristianism* is represented as a *Beast* with two horns, or seven heads and ten horns, and as a *City* called *Babylon*, 'tis under the Idea of an *Empire*. For in the *Prophetical* visions. *Beasts* always signify *Kings* and *Empires*: But in the 11th Chap. *Antichristianism* is represented as a *Religion*; for it is called *Paganism*, and is shadowed forth under the emblem

Antichristianism is considered in the *Prophecies*, sometimes as a *Religion*, sometimes as an *Empire*.

of a *Temple* that is prophaned. *Leave out the Court, which is without the Temple, and measure it not, for it is given to the Gentiles.* In those places where it is represented as a *Whore*, where the *Cup* of its abominations is spoken of, and where it is said, it shall seduce the inhabitants of the Earth by the *signs* that it shall work, it is consider'd as a *Religion*; because *worship, idolatry, miracles* and *signs* belong to *Religion*.

The Do-
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Demons &
Antichri-
stian Paga-
nism are
the same
thing.

III. The H. Spirit's representing the *Antichristian Religion* as a *Paganism*, is to me a new reason, that perswades me, that in the Text of *St. Paul*, which we are now discoursing of, by the *Doctrine of Demons* we must understand that doctrine, of which *Demons* are the object. For I look on these two Texts as Parallel; this of the *Revelation*, *the outward Court is given to the Gentiles*; and this, the *apostacy* of the son of perdition shall be a *Doctrine of Demons*. Now it is certain, that in that Text in the eleventh of the *Revelation* is precisely meant that *Paganism*, that *Pagan Theology*, and that *Pagan service*, that were introduced into the *Christian Religion*, and consequently here by the *Doctrines of Demons*, we must understand the *Pagan Religion*, that worshipt *Demons*, or *Antichristianism*, that hath made for it self a *Religion* altogether like it in worshipping *new Demons*.

God could
not but
predict the
introduction
of Pagan-
ism into
the Christi-
an Church.

IV. But the principal reason that perfectly perswades me, is, the *event*, which is always the best, or rather the only sure Interpreter of *prophecies*. One thing is certain, *viz.* that there is a perfect conformity between the Theology and worship of the ancient *Paganism*, and the *Antichristian Religion* of the *Papism*. This was not done by chance. God permitted it, God fore-
saw

saw it, and without doubt God hath predicted it. For there is no likelihood, that having carefully marked in the Prophecies *events* incomparably less considerable, he should forget this. 'Tis true; one may say, that the *Prophecy* of it is found in these words of the *Revelation*, *the outward Court shall be given to the Gentiles*; and in those places where the *Antichristian* and *popish Religion* is compared to *adultery*, and the corrupted *Church* to a *whore*. But the *first* seems to me to be too obscure, and the *second* too general. I can't believe, but that God would leave us some Oracles more clear and less general, to predict this admirable *conformity*, which is between the *worship* of the ancient *Paganism*, and that of *Antichristianism*. Now this Text more express and more clear then the others, I do not find elsewhere.

To set forth this last proof in all its strength, we must consider some points of this *conformity*. They may be seen already in those two Chapt. of the second part of our *Prejudices*, where we have shewn the conformity between *Popery* and *Paganism*. But not to give any the trouble of leaving this book to find out the proof of this truth, that the *worship* of *Demons* among the *Heathens*, and this of the *Saints* in the *Papism* are alike, we will here give an abstract of it.

The *Pagan Theology* about good *Demons* is referred to these *Articles*. I. They said, that besides the great Gods, there were inferiour Divinities, that received all their power from the superiour Gods. II. The inferiour Divinities were either consecrated Heroes, and deified souls, or spirits naturally and originally separated from matter. III. Their office was to be mediators between men and the great Gods, to execute their

The Articles of the Pagan Theology & Religion touching Demons,

their orders in favour of men, and carry the prayers of men to those superiour Gods. IV. To the honour of the one and the other, *i. e.* of *Demons* or spirits, as well those that were consecrated souls, as those that were naturally separated from matter, they made Images, built Temples, and by vertue of the consecration, they made them come and dwell in those Images and Temples. V. Besides this, they did adore and worship the ashes and the reliques of their Heroes. These are the *Articles* to which the *Theology* of the *Pagan Demons* was reduced.

Paganism
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ledg'd in-
feriour
Gods cal-
led *Dæ-*
mons.

First, They held inferiour Divinities, that were infinitely beneath the great Gods. 'Tis a thing so known, that there is no need to prove it. They called their great Gods, *Dii superi*, *Dii cœlestes*, Sovereign Gods, and heavenly Gods. They placed these Gods in the Stars, as souls in bodies; therefore the *Greeks* called them *εὐρυνήρες*, *as always going, and always running*, as *Plato* saith in the Dialogue entitled *Cratylus*. These Gods were so very much above the others, that they believed them only immortal; for the same *Plato* saith somewhere, that the inferiour Gods were not immortal by their nature. They called these inferiour Gods *Demons*, and they ascribed this distinction to *Zoroaster*. They, saith *Plutarch*, seem to have removed great difficulties, who have establisht a species of spirits called *Demons* between the Gods and men. They have found, that they are these *Demons*, that do unite us with the great Gods, and do conciliate them to us; whether this Doctrine cometh from the *Magi* and *Zoroaster*, or whether it drew its original from *Thrace* by *Orpheus*, or from *Egypt*, or from *Phrygia*.

In lib. de
defectu
graculo-
rum.

The

The *Papism* acknowledgeth the very same distinction. And they must not tell us, that it supposes but one Sovereign God, and no inferiour Gods; for the *Saints* are its true inferiour *Divinities*. It calls them *Divus* and *Diva*, as well as he was called *Divus Augustus*. The *Heathens* put the very same difference between their great Gods and their inferiour ones, as the *Papism* doth between *God* and the *Saints*. For the superiour Gods were almighty and eternal; and the other were created by the great Gods, did not act but according to their orders, and were not immortal in their own nature. The *Papists* can't make a greater distinction between *God* and the *Saints* than this. The superiour Gods of the *Heathens* were according to them so heavenly, so sublime, and so pure, that they could not by themselves have any commerce with men, nor abase themselves so far as to take care of humane affairs, to govern them immediately and by themselves. Therefore they established a kind of *Demons*, to be as *Mediators* and *Agents* between the Sovereign Gods and mortal men, said Plato. God doth not converse with men, saith the same Author; but all commerce between God and men is by the mediation of *Demons*. The *Demons* are *Messengers* and *Interpreters*, that come from God to men, and go from men to God. They bring to men the presents of the Gods, and to the Gods the prayers and homage of men. He that would see this Theology more at large, may find it in *Plutarch's* discourse, *de Defectu Oraculorum*. In *Apuleius de Deo Socratis*; in *Jamblichus de mysteriis*, and above all in *Saint Austin*, in the eighth Book of the City of God, with *Ludovicus Vives's* notes. Now one drop of water is not more like another,

The *Papism* makes no more distinction between the *Saints* and God than the *Heathens* did between the Gods and *Demons*.

The *Demons* were *Mediators* between God and men.

Plato in *Symposio*.

than this *Pagan Theology* is to that of the *Papism*. *God* and *Jesus Christ*, say they, who are their great *Gods*, are too sublime for us to address our selves directly to them. We must have *mediators*, that may be more of our rank; the souls of *Saints* and the *Angels* do this office for us. They are the *interpreters* of our thoughts and our wants before *God*; and they receive commission to do us good and serve us. Therefore it is that *prayers* are addressed to them. Therefore 'tis that *cures* and *deliverances* are expected from them. *Lastly*, therefore 'tis that men put themselves under their protection.

Hesiod the first author of the deifications of souls, the first order of Demons.

In the *heathen Theology* the mediators spirits were of two sorts. One were humane souls; the other separate intelligences. The most ancient of the *Greeks*, in which we see this deification of souls expressly, is *Hesiod*, who saith, *that by the counsel of Jupiter, the great men after their death are establisht guardians and patrons of mortal men, inspectors of their good and evil works, distributors of riches, and that in this consists their royal dignity.* Therefore afterwards this sort of *Gods* were called the *Gods of Hesiod*. *Plato* entirely adopted this *Theology*, and *Eusebius* quotes from this *Philosopher* these words touching the *Heroes*; *We will for the future serve and adore their sepulchers, as of the Demons, following the advice of the Oracle.* Those that have the smallest acquaintance with the *Pagan Theology* and *History*, know this, that the greatest part of their *Gods* were deified men. They themselves made no secret of it: it may be seen in *Plutarch's* book about the ceasing of *Oracles*. The *Laws* of ancient *Rome* are express and remarkable hereupon. *Divos, & illos, qui cœlestes semper beati habiti sunt, colunto;*

Euseb. l. 3. c. 11. de præpar. Evang.

The Laws of ancient Rome about the worshipping of Saints, exactly like those of new Rome.

colunto; Et eos, quos in cælum merita vocaverint. That the Saints should be worshipped, as well those that had been always esteemed the happy inhabitants of Heaven, as those that by their merits have been exalted into Heaven. See another Roman Law like it. Deorum manium jura sancta sunt, hos letho datos divos habento. That the rights of the Gods Manes should be inviolable, and that they should be reputed for Saints after their death. Is there not an admirable Providence in this, that new Rome hath re-established the same Laws almost in the same terms. And who can doubt after this, whether Antichristian Rome hath renewed ancient Rome's Doctrine of Demons?

But besides, these men become Demons, that ancient Pagan Theology did acknowledge others that were always such, and that never had been men. All the monuments of Paganism that we have, are full of this Theology. Apuleius expresses it in these words; *There is another sort of Demons that are superiour and more august, who being free from the bonds and dis-engaged from the chains of body, have each of them received a certain particular strength and power. 'Tis from this rank of superiour Demons, that Plato hath taken those Demons, of which he believes every man hath one all his life time for a witness of his actions and a guardian. How is it possible, that one should not perceive this perfect conformity, between the Pagan Theology and the popish Theology? Exactly as the Heathens did, so do the Papists make two orders of spirits, that are the mediators and protectors of men: humane souls or glorified Saints, and Angels naturally separate from matter. The Heathens took Guardians from among those Demons, who had never been men; the Pa-*

A second rank of Demons, separate spirits.

De Deo Socratis.

The Papists also make two sorts of mediatory spirits.

pists assign to each man a *guardian spirit*, but he is taken out of the order of *Angels*. They call him the *guardian Angel*; and every devout person recommends himself to his *guardian Angel*, when he undertakes any thing of danger.

The *Papism* in the erection, consecration and worship of *Images* hath perfectly brought back the worship of *Demons*.

The *Heathens* to render these *Demons*, or these *Demi-Gods*, favourable to them, erected their *pictures*, and made *Images* of them; all the world knows that. They *consecrated* these *Images*, and perswaded themselves, that by vertue of that *consecration*, the spiritual *Gods* came to dwell in that matter, to which they had given a shape. The makers of *Images*, saith Tertullian, *give bodies to the Demons*. One may see this *Theology* very distinctly expressed in a *Dialogue* entitled *Asclepius*, attributed to *Hermes Trismegistus*, which at least is of some antiquity, and was in some esteem among the *Heathens*, seeing *Apuleius* took the pains to translate it into *Latin*. 'Tis a marvel, saith he; that surpasseth all other marvels, that man hath found a way to make *Gods*. Our Ancestors were greatly deceived by their incredulity touching the *Gods*, and had but little regard to religion and the purity of the *Divine service*. They invented an art of making *Gods*; Because they could not make souls; and join them to insensible bodies, they called the souls of *Demons* and of *Angels*, to put them into their *Images*, and in the holy mysteries, by which means these *Images* obtain the power of helping or hurting. See altogether pure popery. They may say what they will, that they believe not that there is any vertue in the *Images*: yet however, it is true; First, That in the *Papism*, an *Image*, that hath not been consecrated, according to the *Ritual*, cannot be exposed to the publick devotion of the people. Secondly, That

That *Images* not consecrated, are reputed of no vertue; whereas those that are consecrate, do often work *miracles*, or the *he* and *she-Saints* work miracles by them. But if you would have any thing that is yet more like to the Doctrine of the *Heathens*, touching the power of consecrations, to draw the *Gods* into their *Images*, you will find it in the Doctrine of *Transubstantiation*, and the *real presence*. As the *Heathens* believed, they did by their *invocations* draw down their *Gods* into their *brass* and *marble*; so the *Papism* by the vertue of consecration draws down its *God* into a morcel of *bread*, and there encloses it fast.

The ancient *Heathens* defended themselves in this matter, just as our *new Heathens*. *You deceive your selves*, said they; *we worship neither copper, nor silver, nor gold, nor other matter of which the Images of the Gods are made, &c. But in these signs we adore and worship the Gods.*

Lastly, the *Heathens* did adore and serve the *Reliques* of their dead *men* and of their *Demons*. 'Twas to the honour of these *dead men*, that the feasts were made, that are called *inferia*, *parentalia*, *parentationes* and *novemdialia*, and a hundred other things, whence we have elsewhere shew'd its perfect conformity with the *services* of the *papism* for the *dead*. We have heard *Plato* quoted by *Eusebius*, telling us, we must worship the sepulchers of the *Hero's*. *Clemens Alexandrinus*, *Arnobius*, *Eusebius*, &c. tell us, the *Temples* of the false *Gods* were nothing else but the *Tombs* of the *Heroes*. And this is exactly what the *papism* imitates; its *Temples*, and its *Altars* are garnisht with *Reliques*; and it would believe, that a *Temple* would not have all that it must have, if there were not some *bones of a Saint* under the *Altar*.

Thus you have that which perswades me, that the Apostle designs the *worship* of the *papism* by the doctrine of *Demons*? 'Tis this exact conformity that is found between the *ancient* Doctrine of *Demons* and the *new*. I think nothing can be objected but this, *viz.* that the word *Demon* in the H. Scriptures is never taken in a good sense. It always signifies those wicked *spirits*, that seduce men in this World, and must torment them in the other. Whereas the *Heathens* in their *Theology* by *Demons* understood those kind *spirits*, which are the mediators of commerce between *God* and *men*. *Joseph Mede* answers to this, two things.

The word *Demon* in the Scripture is not always taken in an ill sense.

First, That the usage of this word *Demon* in the sense of the *Pagans*, for *Gods* of the second rank, was not unknown to the writers of the new Testament. *Saint Luke* in the 17th Chap. of the *Acts*, introduceth the *Athenians*, saying of *Saint Paul*, that he is a setter forth of strange *Demons*. In the same Chap. *Saint Paul* saith, that he found the *Athenians* too much addicted to the worship of *Demons*. In the 9th Chapter of the *Revelation* *Saint John* saith, that the horrible plague that fell on men, hindred them not from worshipping of *Demons*. The people there spoken of, that came from above *Euphrates*, horsemen to the number of twenty thousand times ten thousand, are in all likelihood the *Turks*. And those that are smitten with that plague, are the *Christians*, to whom the adoration of *Demons* is attributed, because they worshipped *Saints* and *Angels*.

The *second* thing, that *Joseph Mede* answers, which is very certain and very solid, is, that the *Heathens* sacrificed and render'd their homage to
evil.

evil spirits, and not as they pretended to *Angels*, and to the *happy Spirits*; that are Administratours under God. Because these holy creatures are too much given to the service of God, and too much in the interests of their great master, to arrogate to themselves and receive any of that homage that men would render to them. The *Heathens* therefore in their intention served good *Genius's*, but indeed the wicked *Demons*? 'Tis the same with the *Heathens* of the *Antichristian Empire*. They intend to serve the *Saints* and *Angels*; but those pure and happy *Spirits*, have no mind to receive such *worship*. It goes to them that refuse it, it goes not to God who abominates it. It goes therefore to the *Devils*, that take it for themselves, and rejoyce in it; so the *Antichristian Idolatry* may justly be called by the same name as the *Heathen Idolatry*. For they have the same *model*, the same *principles*, the same *ceremonies*, and they go to the honour of the same *Prince of darkness*, whole *Empire* they encrease.

The *Heathens* & the *Papists* in believing they worship good *Genius's*, serve the wicked *Spirits*.

CHAP. XXI.

What is the Character of those, that were to establish Idolatry in the Christian Religion. They are Priests and Monks, Authors of the Laws of Celibacy and of fasts. How many fables and fictions have been invented by these men. seared in their Consciences.

WE are much obliged to the H. Spirit speaking by the mouth of S. Paul, that he would in this Text add the *Character* of the persons that

What must
be the Cha-
racters of
those, that
should
teach Do-
ctrines con-
cerning
Demons.

were to cause this *Apostacy*, and teach this *doctrin* of *Demons*. For at last these terms of *Apostacy* and the *doctrine* of *Devils*, or of *Demons*, being general, the Subjects of *Antichrist* would always have been able to have saved themselves, by the help of the doubtfulness and ambiguity of them, in saying, that every *heresy* is *apostacy*, and every *lye* is a *doctrine* of *Devils*. But see here, that which makes the meaning of Saint *Paul* exceeding clear. The *doctrines* of *Demons* were to be taught by *Hypocrites*, enemies to *Marriage*, and such as shall forbid the use of *meats*. By the *hypocrisy* or *fiction* of *lyars*, seared in their conscience, that will forbid to marry, and command to abstain from *meats*, which God hath created for them that believe.

It may be, there is nothing in the *Prophecies* more admirable, and more particular. We have already observ'd, that we must not take this as if it were here the *doctrines* of *Devils*, which the *Apostates* from the *Christian Religion* were to teach. The Holy Spirit shews it us by what they have of fair and specious, to the end we may know them by those particulars, for which they greatly value themselves.

We here see their *Character*, and afterwards the means whereby they are to advance this *Apostacy* and worship of *Demons*. Their *Character* is, that they greatly affect outward austerity, in abstaining from *Marriage*, and depriving themselves of the use of ordinary *meats*. The means they use to establish this *Worship* of *Creatures*, and the *Theology* of *Demons*, is *Hypocrisy*, *Fiction* and *Lying*.

I know not whether one cannot see in this *pourtraiture* the *Roman Clergy* in general, and the *Monks*

Monks in particular, that so greatly value themselves upon the *Law of Celibacy*, their *Fasts*, and their abstinence from certain *Meats*. And hereupon, that we may see how admirably the event answers to the Prophecy; we must observe, that *idolatry* began in the Church precisely the very same time, and in the very same age, and; which is more, by the very same Authors as the *Laws of Celibacy* and the *Monastick* life did.

Idolatry was established in the Church the same time the Laws of fasting, and Celibacy were by the Monks.

It was in the 14th age, *Paul the Theban* and *Anthony*, the two Patriarchs of the *Monks*, lived pretty late in this fourth age. Saint *Anthony* died Anno 358, and *Paul the Theban* was dead a little before. 'Twas at the same time that men began to speak of the *Reliques* of the *Martyrs*, to seek after them, and attribute *Miracles* to them. And a little time after, the *Monks* that had been hid in the deserts of *Syria* and *Thebais*, spread themselves every where. Saint *Basil* in the *East*, assisted by *Gregory Nazianzen* and *Gregory of Nyssa*, established them in *Greece*; from a *Hermite* life he made them pass to a *Monastick* one, and gave them rules. Saint *Ambrose* in the *West* was as great a Zealot for the *monastical* life. In the same age, *Lent*, and the *Fasts*, that consist in the disfunction of *Meats*, began to be established. And it was the authors, of and zealots for these ill-understood austerities, that pushed forwards also the *worship* of creatures. For *St. Basil*, *St. Ambrose*, and the two *Gregories*, are the most ancient Authors, in whom we begin to find the *worship* and invocation of creatures. If we prosecute the *History* of the *Monks*, we shall admire how they have been in all ages the promoters of *Idolatry* and *Superstition*. We have a passage of *Eunapius* the *Heathen*, who lived in the time of *Theodosius* the

the great, which informs us, that the *Monks* were the original cause of *Idolatry*, the guardians of *Reliques*.

In the life of *Edesius* he makes a long complaint concerning the violence, which the *Christians* had offer'd to the *Temples* of the false Gods in *Egypt*, and saith, that *Monks* were established in the place of *Canopus*, instead of intelligible Gods to worship slaves. So he calls the *Martyrs* for Christianity; and adds, that these *Monks* reducing into ashes the heads and the bones of persons condemned to death for their crimes, made Gods of them, and prostrated themselves before them. Let us see what they did in Saint *Austin's* time. *Satan*, saith he, spread abroad a great number of hypocrites, who in the habit of *Monks* run over all the *Provinces*, without being sent, never staid long in one place, never stood, and never sate; they sold the members of a *Martyr*, false or true. They addressed themselves to all the *World*, and required a reward of a rich poverty, or of a false and appearing holiness. *Gregory of Tours*, that lived in the following age, i. e. in the 6th, saith, that the *Monks* came to *Rome*, in the night digged up the bodies near the Church of Saint *Paul*, and that being gone away, they confessed they intended to carry them into *Greece*, and there make them pass for the *Reliques* of the *Martyrs*. He also gives us the *History* of a *Monk*, that pretended to come from *Spain*, with *Martyrs Reliques*, and it was discovered, that they were only roots of certain herbs, with rats teeth and some other such like things. He adds, that there were many the like cheats at that time, who ceased not endeavouring to seduce the poor people and the ignorant.

They were the same *Monks* that were the zealous

Lib. de
opere Mo-
nachorum.

Histor.
Franc. 1. 9.
c. 6.

lous defenders of *Images* in the seventh and eighth Age, on which account they suffer'd so much, which gives occasion for the sad complaints of those both ancient and modern *Historians*, that are worshippers of *Images*, on account of the great violence that was offer'd to the *Monks* by the *Emperours* that were breakers of *Images*. *Constantine* surnamed *Copronymus*, was their mortal Enemy, as well as he was so to *Images*. He made some of them be whipt, and others of them be dragged through the streets. He is accused of having burnt a whole *Convent*, with the best *Library* of the *East*. He did crush, as far as he was able, this generation of vipers, and did severely chastise those that would not renounce this sort of life, full of hypocrisy. The Monk *Theophanes*, and lately the Jesuite *Maimbourg* in his History of the *Iconoclaste*, describe these pretended cruelties in a tragical manner. There is somewhat of lying without doubt in what these Authors say; but however, 'tis true, *Constantine* did use some severity against the *Monks*, because in a violent manner they opposed the design, which the *Emperours* had to cleanse the *Church* again from the abomination of *Images*. This is not a point that needs proof; the *Historians* that are for the worshipping of *Images* confess it, and glory in it.

The Monks
are zealous
defenders
of Images.

In the following Ages the new orders of *Monks* were in the *West* the corrupters of *Religion*. They were those that brought *Transubstantiation* and the Corporal Presence of J. Christ in the *Sacrament* into the World. It was one *Paschase* a Monk of *Corbia*; which first lick't this Bear into shape. They are the mendicant *Fryars*, that have carried the worship of the creatures, of *Saints*, and the blessed *Virgin*, to those extravagant heights,

Monks are
the authors
of all the
corruptions
introduced
into the Church.

heights, that they are at this day abhorr'd by all men of good sense, without excepting the *Papists* themselves. One need not have very much understanding in *History* to be assured of this: The proofs of it may be seen in our *just prejudices against Popery*; for there I have shewed these excesses, that smell of the spirit of reprobation; and that they have had for their authors a *Saint Dominick* and his *Jacobins*, a *Saint Francis* and his *Cordeliers*, and generally all the orders of the *Monks*.

The Idolatry of the *Papism* was establish'd by the Fables and fictions of the *Monks*.

By what means did these persons establish *Idolatry*? by hypocrisy and lying: *by the hypocrisy of liars seared in their consciences*. Behold precisely the very way by which the *Roman Clergy*, and generally the *Priests* and *Monks*, as well those of the *East* as of the *West*, have establish'd *Idolatry*; by profound hypocrisy, by lies and fables. How many false *visions* were there to establish the *invocation of Saints*? How many false *miracles*? You should consult the *Legends* on this point; and if any will not give himself that trouble, let him read eleven Chapters of our *prejudices* in the second part, from the 11th to the 23th. We have given our selves the trouble to make a considerable collection of the horrid, filthy, shameful falsities, which the *Papism*, its *Priests* and *Monks* have advanced, to uphold the idolatrous worship of *Saints*, *Reliques* and *Images*. And it should be observ'd, that this *spirit* of fables was introduced into the *Church*, exactly at the same time that the *Antichristian Idolatry* began to enter into it. The *lives* of the ancient *Monks Paul, Anthony, Hilarion, &c.* were written by *St. Jerom*, without honesty and judgment. The *History* of the *Church* from this very time begins to be a *Romance*,

mance, where 'tis extreme difficult to distinguish truth from lies.

For near 350. years, there was not a *miracle* wrought by *Reliques* ever heard of. But under the reign of *Julian the Apostate*, who succeeded the children of *Constantine*, *Babylas the Martyr*, sometime *Bishop of Antioch*, made a Martyr in *Decius's* persecution, interred in a Suburb of *Antioch* called *Daphne*, more than a hundred years after his death, thought of working the first miracles. *Julian the Apostate* would consult the Oracle of *Apollo of Daphne*, who not being willing to answer, and conjured at least to tell the reason of his silence, said it came from hence, that the bones of the *Martyr Babylas* were interr'd near his *Temple*. This is the most ancient *History* of a *miracle* wrought by *Reliques*, that we have been able to discover. So the corruption of *Christianity* began in the same place, where the faithfull began to be called *Christians*. It was not very long, before *miracles* were seen wrought by other *Reliques*. *St. Ambrose* was inform'd in a vision, where the bones of the Martyrs *Gervais* and *Protais* were interred: they went to seek them, they carried them in great pomp to the *Church*, and they did not fail immediately to work great *miracles*. This was found so good and so proper to beat down the remainders of *Heathenism*, that this torrent gained ground every where.

But that which is highly observable, is, that the Authors who report these facts as true, confess, that this was *new*, and had not been seen since the *Apostles* time. *St. Chrysostom* speaking of *Babylas* faith; if any one will not believe the things done by the *Apostles*, let him mind those that are done in this age, and cease impudently to deny the

Under *Julian* the *Apostate* *Babylas* the *Martyr* begins to work miracles by his *Reliques*.

Miracles wrought by *Reliques* were look'd upon as new in the 4th Age. *Orat. ad. versus Gentes.*

the truth. He doth not send them back to the times immediately fore-going, he doth not say, if any one will not believe the *Miracles* that are always wrought in the *Church*, let him believe that which he sees at present. But he sends them back to the *Apostles*, as if nothing of the like nature had been seen since them. *St. Ambrose* also saith it plainly enough, speaking of the *Miracles* wrought by the *Reliques* of *Gervais* and *Protas*. He reckons up the *Miracles* of these two *Saints*, and finds nothing like it since the *Apostles* time. Wherefore after he hath made an enumeration of the *Miracles* of these *Saints*, he makes one of those of *Jesus Christ* and his *Apostles*, which he sees renewed; and saith nothing of any that were wrought in the ages immediately fore-going. *St. Austin*, that was very fond of the same *superstition*, makes the same acknowledgement in the 8th Chapter of the 22th Book of the *City of God*, whence the *Papists* pretend to draw so great advantage to themselves. 'Tis true, he there makes a *History* of many *Miracles* wrought by *Reliques*, but he acknowledgeth this is all new. *We have given order*, saith he, *for the making publick memoirs and books, for the reading of these Miracles before the people, seeing that in our time the signs and miracles of the ancient times were renewed.* It was therefore new, and had not been since the ancient times.

Now it is certain, that these pretended *miracles* had for their Author the *Spirit of lying*, and for their spring the *Hypocrisy* of *Lyars*. It was the *Devil* that abused these good men, to lead them to *superstition* and *idolatry*. That which *St. Ambrose* himself saith of those *Saints Gervais* and *St. Protas*, is very proper to make one suspect a cheat.

Epist ad
Marcell.
Socrat. l. 7.

The fable
of *Protas*
and *Gervais*
very plain
in *St. Am-
brose*.

cheat. The inhabitants of *Milane* desire him to build in their *City* a *Temple* like that at *Rome*. *I ubi supra* will do it, saith he, provided I can but find some *Reliques*. He had them not as yet, he knew not where to find them; but lo, he is in quest of them, and hereupon *subiit veluti cujusdam ardor presagii*; behold, he was inflamed with a certain fire; that favoured of presage and inspiration. He makes them search in a certain place; he there finds two bodies of *Gyants*. *We found two men of extraordinary bigness, such as the ancient time did yield. In venimus mira magnitudinis viros duos, ut prisca etas ferebat; Ossa integra, sanguinis plurimum.* The bones were yet entire, and there was a great deal of blood. Would you not say, that he speaks of the time wherein *Polyphemus* and the old *Giants* lived? Men, I warrant you, were much bigger in the third Age under the Empire of *Decius*, than under that of *Gratian* and *Valentinian*. I don't know whether it be apparent, that God chose *martyrs* from among the *Giants*. They are a sort of people, the enormous mass of whose bodies is usually a sign of the vices of their souls; at least of that fury and warlike heat, which is not the *Character* of a *Saint*. But it was necessary every thing in the fable should be great, even to the bodies of those that were found.

This *spirit* of lying and fables increased and grew with the reign of *Idolatry*. In the sixth Age the two *Gregories*, one the *Bishop* of *Rome*, the other the *Bishop* of *Tours*, stufft their Books with these Fables, designed to establish *Idolatry*, and make us invoke the *Saints* as our patrons. He of *Tours* made a book on purpose, entituled *de Gloriâ Martyrum*. These Fables go to this very point of impudence, as to bring in the *martyrs* them-

The Fables
of *Simcon*
Metaphra-
stes ten-
ding to
make men
invoke
the Sainrs.

themselves desiring of God, that the men that invoke them, and the prayers that are made in their name, may be heard. *Simeon Metaphrastes* reports, that Saint *Barba*, as she was a dying, desired of God, that all those who should in their prayers make mention of her combat and her martyrdom, *should be kept from all sorts of contagious diseases, and that they should not be touch'd with any evil in their bodies and their persons.* And he saith of *St. Blaise*, that on a certain day he pray'd to God in these words; *If any evil happen to any man, or child, or even any beast, and my name be called upon over them, saying, Hasten to help by reason of the intercession of thy servant Blaise, give presently a cure every where, to the glory of thy holy name.* He makes him also speak after the same rate to a *Woman*, to whom he had restored her *Hog*, which a *Wolf* had eaten up, and who return'd him thanks for it: *Woman, always celebrate my memory, and nothing shall be wanting in thy house; and if it shall come to pass, that any other in imitation of thee shall celebrate my memory also, he shall obtain of my God a perpetual Blessing all the days of his life.* One may easily see whither the spirit of lying in these Fables tended; it was to cause men to invoke these *Sainrs*.

We must also see the *History* of the establishing of *Images*, and how many *miracles* were wrought to introduce this abominable devotion. 'Tis the same with respect to the Adoration of the *Sacrament*, of which they have made an *Idol*. Books are full of fabulous *miracles*, which the *Devil* wrought, or made the *Monks* write, for the establishing this *Idolatry*. This is so notorious, that it would be useless to bring proof of it.

The

The Apostle to perfect the pourtraiture of these *Impostors*, that have corrupted the *Christian Religion* in introducing *Antichristianism*, saith, that *they are seared in their consciences*. All parts where the Fire and the Searing-iron have passed, become callons; hard; and consequently insensible. The Apostle could not better describe to us the disposition of these Authors of *Lies*; that have written *Legends* for us. For in truth they have lost their sense; they are such fools, stupid and senseless. There is nothing that is ridiculous and absurd; which they are not capable of digesting. The most plain absurdity and impiety they are not sensible of; and their conscience is as if it were of iron and marble. *They have a heart of lead, and a mouth of iron*, said *Canus*, Bishop of the *Canaries*, concerning them. The *Fables of Heathenism* are not more filthy; nor more shamefull than theirs. They introduce the *Virgin Mary* embracing the *Monks*, suffering them to feel her bosom; giving them milk out of her breasts; wedding them, and marrying her self with them. They make *Images* of wood and stone to speak; they make their *Saints* do filthy and foolish actions, which they would have to pass for *miracles*. This may be seen largely proved in the second part of our *just Prejudices*.

I know not of any thing further in this Oracle of the fourth Chapt. of the first Epist. to *Timothy*, that can leave any scruple behind it, unless it be the pronoun *Some*; for this word doth not seem to agree with this so general an *Apostacy*: seeing on the contrary, it seems to signify, that the number of *Antichristian Apostates* shall not be great in comparison of others. 'Tis answered.

1st. That the pronoun *Some* doth not always

Q

exclude

The Authors of the Legends had consciences seared, insensible, and hard.

The pronoun *Some* doth not exclude the multitude.

exclude the multitude ; but only signifies, there will be Exceptions. We need no other instance than that of the *Jews*, of whom *St. Paul* speaking in the 11th Chap. to the *Romans*, saith, *Some of the branches were cut off.*

'Twas the revolt and rejection of the *Jews* that was signified thereby. And what is this *Some*? that is to say, almost all. For the entire Nation of the *Jews* is engaged in this revolt. There was but a small number of the *Jews* that believed on *Jesus Christ*, and believed truly. And certainly, the proportion that is between the small company of the faithful, that love not the *Beast*, and those that adore him, is greater than that which was between the converted *Jews*, and those that have remained unbelievers these 16 hundred years. The same Apostle speaking of the *Israelites* in the Wilderness, that worshipped the *golden Calf*, saith, *Be not ye Idolaters, as some of them were.* Now these *Some*, were all; for *Moses* saith expressly, that *all the people brake off the golden ear-rings which were in their ears.* In the same manner he saith in the same place, *Let us not tempt Christ, as some of them tempted him; Let us not commit fornication, as some of them committed.* Now it is certain, that these *some* signify the far greater part: and it only shews, that there were some exceptions. The Apostle might the rather use this like expression, because the *Antichristian idolatry* and *Apostacy* were shadowed forth by these revolts of the people of the *Jews* in the Wilderness.

To this we may add, that the Apostle *St. Paul* considers this evil not in its last period, but in its beginning. Now it is certain, that the introduction of *idolatry* into *Christianity* began by a small number of bigots, superstitious men and false devoto's.

Other

Other persons, besides those against whom we dispute, may wrangle also about this term, *the later times*, and say, that we cannot reasonably call the times that last 12. or 13. hundred years, and that began so long before the end of the world, *the later times*. The *Papists*, I say, against whom we dispute, can't make use of this difficulty, because they apply this Oracle to the *Encratites* and the *Manichees*, the first of which were known in the second Age, and the others in the third. Those were times yet further distant from the end of the world; than those ages where we place the *Antichristian Empire*. When we shall speak of the duration of the *Antichristian Empire*, we shall have occasion to say, why the *ages* of its Empire are called *the later times*.

These words, with which the Oracle begins, *the Spirit saith remarkably or expresly*, would well deserve some consideration, to know whether they ought to be understood of some Oracles in the Old Testament; so that the sense should be, *The Spirit hath said expresly by the ancient Prophets*; or of a present inspiration, so that the Apostle would say, *the Spirit gives me to understand very clearly*. But 'tis of very little importance to know by what Spirit this hath been expresly said, by that of the *Prophets*, or that of *St. Paul*, seeing it is the same Spirit. And besides this, we shall have occasion to say something of it in one of the following Chapters.

CHAP. XXII.

The Characters of Antichrist in the Papism confirm'd by the great type of Antichrist, Antiochus Epiphanes. That which is spoken literally of this Antiochus, agrees mystically to the Pope and the Papism.

THERE is but one spring more, whence I would draw the *Characters* of the *Antichristian Empire*; viz. those Chapters of the *Revelation* of the Prophet *Daniel*, where the most famous of the persecutors of the *Jewish* Nation is literally spoken of, and the most fatal persecution that Nation endured. The first Text of this prophecy is found in the 28th verse of the 11th Chapter to the end.

In the 28th verse of the 11th Cha. of *Daniel*, *Antiochus Epiphanes* is found according to the letter.

28. *Then shall he return into his Land with great riches, and his heart shall be against the holy covenant, and he shall do exploits, and return to his own Land.*

29. *At the time appointed he shall return and come toward the south, but it shall not be as the former, or as the later.*

30. *For the Ships of Chittim shall come against him: Therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do, he shall even return, and have intelligence with them that forsake the holy covenant.*

31. *And arms shall stand on his part, and they shall pollute the Sanctuary of strength, and shall take away the daily sacrifice, and they shall place the*

the abomination that maketh desolate.

32. And such as do wickedly against the covenant shall be corrupt by flatteries : but the people that do know their God, shall be strong and do exploits.

33. And they that understand among the people shall instruct many ; yet they shall fall by the sword, and by the flame , and by captivity , and by spoil many days.

34. Now when they shall fall , they shall be holpen with a little help : but many shall cleave to them with flatteries.

35. And some of them of understanding shall fall to try them , and to purge , and to make them white ; even to the time of the end ; because it is yet for a time appointed.

36. And the King shall do according to his will , and he shall exalt himself , and magnify himself above every God , and shall speak marvellous things against the God of Gods , and shall prosper till the indignation be accomplished : for that that is determined shall be done ,

37. Neither shall he regard the God of his Father , nor the desire of Women , nor regard any God ; for he shall magnify himself above all.

38. But in his estate shall he honour the God of forces , and a God whom his fathers knew not , shall he honour with gold , and silver , and with precious stones , and pleasant things.

39. Thus shall he do in the most strongholds with a strange God , whom he shall acknowledge , and increase with glory ; and he shall cause them to rule over many , and shall divide the land for gain.

40. And at the time of the end shall the King of the South push at him , and the King of the North , shall come against him like a whirlwind , with cha-

riots, and with horsemen, and with many Ships; and he shall enter into the Countries, and shall overflow and pass over.

41. He shall enter also into the glorious Land, and many Countreys shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

42. He shall stretch forth his hand also upon the Countries; and the Land of Egypt shall not escape.

43. But he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt; and the Libyans, and the Ethiopians shall be at his steps.

44. But tidings out of the East and out of the North shall trouble him. Therefore he shall go forth with great fury to destroy, and utterly to make away many.

45. And he shall plant the tabernacles of his palace between the seas, and in the glorious holy mountain; yet he shall come to his end, and none shall help him.

I find a pretty great agreement among *Interpreters* on this Chapter, and the Verses which we have just now read. By those of both communions it is agreed, that 'tis *Antiochus* called *Epiphanes*, one of *Alexander's* successors, that is here literally spoken of. It is the very same that the other Prophecy respects, in the eighth Chap. where the H. Spirit having represented to *Daniel* in a vision, the *Empire* of the *Medes* and *Persians* under the Emblem of a *Ram* with two horns, he describes the *Empire* of the *Greeks*, under the Emblem of a *he-goat*, that had at first only one horn in the middle of his fore-head, which being broken, four other horns less than the first came in its place. Afterwards, from one of these four horns comes

comes forth a little horn, of which the prophecy thus speaks.

C. 8. v. 9. *And out of one of them came forth a little horn, which waxed exceeding great toward the South, and toward the East, and toward the pleasant land.*

v. 10. *And it waxed great even to the host of Heaven, and it cast down some of the host and of the stars to the ground, and stamped upon them.*

11. *Yea, he magnified himself, even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.*

12. *And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practised and prospered.*

13. *Then I heard one Saint speaking, and another Saint said unto that certain Saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*

14. *And he said unto me, unto two thousand and 300. days, then shall the sanctuary be cleansed?*

'Tis also to the same *Antiochus* that we must refer the whole 12th Chapt. of the same book of *Daniel*.

C. 12. v. 1. *And at that time shall Michael stand up, the great Prince, which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a Nation, even to that same time; and at that time shall thy people be deliver'd, every one that shall be found written in the book.*

2. *And many of them that sleep in the dust of the Earth shall wake, some to everlasting life,*

and some to everlasting shame and contempt.

3. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

4. But thou, O Daniel, shut up the words, and seal the book even to the time of the end: many shall run to and fro, and knowledge shall be increas'd.

5. Then I Daniel looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6. And one said to the man clothed in linnen, which was upon the waters of the river, How long shall it be to the end of these wonders?

7. And I heard the man clothed in linnen, which was upon the waters of the river, when he held up his right hand and his left hand to heaven, and sware by him that liveth for ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

8. And I heard, but I understood not. Then said I, O my Lord, what shall be the end of these things?

9. And he said, Go thy way, Daniel, for the words are closed up, and sealed, till the time of the end.

10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.

11. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate, set up, there shall be 1290. days.

12. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13. But

12. But go thou thy way till the end be : for thou shalt rest , and stand in thy lot at the end of the days.

As Interpreters agree, that these *Prophecies* in the literal meaning of them are concerning *Antiochus Epiphanes*, the great persecutor of the *Jews* and the true Religion ; so almost all agree also, that this mystically refers to *Antichrist*. And 'tis a truth, I do not at all doubt of. *Antiochus* was a type of *Antichrist* : we shall see such clear proofs of it, that it will not be possible to doubt of it. As the principle is commonly perceived. I will suppose it, and will not give my self the trouble to prove it, any otherwise than in applying all that to *Antichrist* that is said of *Antiochus*. I will only make some remarks to confirm this truth.

I. We must observe that all the things, that were to happen under the New Testament, had their *types* under the Old. It is not only *Jesus Christ* that had *types* for his person, for his offices, for his good works ; his enemies also have had their *types*. The actions of the *Saints* have been *typical* ; the victories of *Sampson* over the *Philistins*, those of *David* over *Goliath*, were *types* of the victories of *Jesus Christ*. All the world believes it, and no one doubts it. It must be acknowledged also, that the criminal actions of eminent persons have been *typical* likewise. If on one hand there have been persons and actions *typical* of the good, there have been also persons and actions *typical* of the evil. *Cain* was a *type* of the enemies of *Jesus Christ* coming of the seed of the woman, he was a *type* of the seed of the Serpent ; and his action against his brother was a *typical* sin, that representeth the persecution, which the Devil was

was to bring upon Jesus Christ and his Church. The sin of *Eſau*, that deſpiſed the right of primogeniture, and ſold it for a meſs of broth, was a *type* of thoſe prophane ones, that renounce the benefits of the World to come, for the vanities of this preſent World. *Lots wife*, that looked towards *Sodom*, and the *Iſraelites* that turn'd their eyes towards *Egypt*, after they were gone forth from it, are *types* of thoſe miſerable perſons, who after they have been drawn from ſin by the grace of Jeſus Chriſt, are eager after the World from which they were departed, and return to it again.

Antichriſt
hath had
his types as
well as J.
Chriſt.

As therefore *Jeſus Chriſt* hath had his *types*, without doubt *Antichriſt* had his too, and that in great number. *Cain*, *Goliath*, *Pharaoh*, *Nebuchadnezzar*, and the other oppreſſors of the truth and the faithful, have been *types* of *Antichriſt*. Among theſe *types* there was not any one more noted and more plain than *Antiochus*, who made the continual ſacrifice ceaſe for three years and a half, who made the Church deſolate, who made almoſt the whole Nation fall into *Apoſtacy*, who prophaned the *Temple*, and cruelly perſecuted thoſe that perſevered in the true Religion. So that as in the *types* of *Jeſus Chriſt* we ſeek for and find his Characters, in like manner in *Antiochus* and that which the *Prophecies* ſay of him, we may find the Characters of *Antichriſt*.

But we muſt obſerve, there are two ſorts of *Prophecies*; one that directly reſpect the principal ſubject, the other that reſpect it only mediately and indirectly, and by the means of ſome *type*, to which the literal ſenſe of the *Prophecy* doth belong. For example, the *Prophecy* of the 53. Chap. of *Eſai*, reſpects *J. Chriſt* immediately and without the

the intervention of any *type*. But the 45th *Psal.* and the second respect *Jesus Christ*, but mediately and by the intervention of the *type*. In the second *Psal.* the *type* is *David*, to whom belongs the literal sense of the *Psal.* In the 45th *Psal.* the *type* is *Solomon*, and 'tis him the literal sense of the Text respects. These two sorts of *Prophecies* ought to be handled differently. Those of the first rank, *i. e.* those that refer only and immediately to *Jesus Christ*, must be applied only and uniformly to *Jesus Christ* in all their parts. But those of the second rank are much harder to be disintricated. For there are some things that belong only to the person that is the *type*. Others that belong only to the person that is represented by the *type*; and lastly, others that belong both to the one and the other. For example, in the 45th *Psal.* these words, *Thy throne, O God, is for ever and ever; the scepter of thy Kingdom is a scepter of Righteousness, &c. O God, thy God hath anointed thee with the oil of gladness above all thy fellows.* These words, I say, cannot without great violence be applied to *Solomon*. For *Solomon* is not a God, and it can't be to him that the H. Spirit saith, *Thy throne, O God, &c.* There are other words in the same *Psal.*, which certainly respect *Solomon* as a *type*, and *J. Christ* as the person represented by the *type*. For example, *Thou art fairer than any of the children of men: Grace is poured into thy lips, because God hath blessed thee for ever. Lastly, I am certain, there are other words that agree only to Solomon, and that it is not at all necessary to refer them to Jesus Christ.* For example, these words; *Daughters of Kings are among thy honourable women: upon thy right hand did stand the Queen in gold*

There are Prophecies wherein the things agree partly to the *type*, partly to the person signified by the *type*.

v. 3.

v. 10.

of

v. 14.

of Ophir, &c. She shall be brought unto the King in raiment of needle-work: the virgins her companions that follow her, shall be brought unto thee. Supposing the Spouse to be the Church, it will be very difficult to tell what these daughters signify, that are introduced to Jesus Christ, different from the Church. I know well indeed, one may easily imagine something thereupon, but I do not believe that it would be solid. 'Tis the fault which they fall into, that do explain the *types*: they stretch the parallels, and fain would have the pictures in every thing resemble the original. Whereas we must not search after the resemblance, but in the principal subject. All the rest is but as the leaves that do adorn the picture.

'Tis according to these principles, that we must explain the *Prophecies* of the eighth, eleventh and twelfth of *Daniel*. As to the latter, 'tis the history of *Antiochus*. This *Antiochus* having been the most considerable *type* of *Antichrist*, as *David* was the most glorious *type* of *Jesus Christ*; 'tis not to be doubted, but that there are in the *Prophecies* that respect *Antiochus*, many things that must have a mystical reference to *Antichrist*. But 'tis not necessary, that all that is said of *Antiochus* in the literal sense, must be applied to *Antichrist* in a mystical sense. In some places *Antichrist* is there with *Antiochus*, in some other places *Antiochus* is there alone, and it may be there are some places where *Antichrist* is alone. Let us briefly review them.

Ch. 8. v. 9.
Why *Antiochus* is
called a
little horn.

From one of the four *horns* of the *he-goat*, which signified the *Empire* of the *Greeks*, came forth another little horn toward the South, and toward the East, and toward the pleasant Land.

'Tis

'Tis certain, this *little Horn* is *Antiochus*. He is described by a *little Horn*, because he chimbed the throne not by the lawful right of succession, publickly and with full right; but by subtilty he ravisht the Kingdom from *Demetrius* the son of his brother *Seleucus*. Therefore the H. Spirit explaining the *Prophecy* in the following part of the 8th. Ch. saith, *and at the end of their Kingdom, a King of a fierce countenance, and understanding dark sentences, shall stand up.* v. 23.

And in the 11th. Ch. where the *History* of *Antiochus* is more large, it is said, *And in his estate shall stand up a vile person, to whom they shall not give the honour of the Kingdom, but he shall come in peaceably, and obtain the Kingdom by flatteries.* It was because *Antiochus* was an hottage at *Rome* that he was reputed as a stranger, and that he had no right to the *crown of Asia*, having an elder *Brother*, who left a *Son*, a lawful heir of his Estate. *Antiochus* being returned from *Italy*, applies himself to be liberal to the people. He was affable and famelier, he bathed in the publick baths, and by these means he got away the *Kingdom* from his *Nephew*. This agrees well enough to the head of the *Antichristian Empire*, who is also called a *little Horn* in the 7th. Ch. This is plainly that which hath deceiyed two of our Interpreters, who would have the *little Horn* in the 17th. Ch. also to be *Antiochus*. Which I call a mighty great oversight, and utterly unworthy of great men. For for this we must metamorphose the 4th. *Beast*; and wheras by the consent of all Interpreters, it signifies the *Empire* of the *Romans*, it must be made the *Empire* of the *Greeks*, in despite of as great evidence as can be found in the *Prophecies*. For one must be blind, not

v. 21.

The little Horn in the 7th. Ch. is not Antiochus. A strange oversight of some Interpreters.

not to see the *Roman Empire*, the 4th. *Monarchy*, in this 4th. *Beast*.

The Pope
is mysti-
cally the
little
Horn.

The *Empire* of *Antichrist* therefore is a *little Horn*, despicable in appearance, that raiseth it self up from a low place; and from a beginning that seemed to promise nothing that was great, is mounted to that grandeur, that hath given it both the form and the power of an *Empire*. The head of this Empire is of *understanding in dark sentences*, &c. it is by subtilty, that he made himself master of the *Western Empire*. The *little Horn* of the 8th. Ch. which signifies *Antiochus*, waxed great; even to the host of Heaven, cast down some of the host, and of the stars to the ground, and stamped upon them. Yea he magnified himself even to the Prince of the host.

The Pope
exalts
himself
against
God.

These words agree to *Antiochus* and to *Antichrist*. To *Antiochus*, because he insolently exalted himself against God, the head of the heavenly armies; and of the Church; made a great part of the nation, and even some of the Priestly race, fall into *Apostacy*. To *Antichrist*, and the *Papism*, because he hath exalted himself against *J. Christ*, and engaged the whole Church in his revolt.

The Pope
makes the
daily Sa-
crifice to
cease.

Antiochus makes the daily sacrifice to cease by reason of transgression, and casteth down the truth to the ground, and prospers. The history of the *Macchabees* informs us; that this was accomplished according to the literal sense of it. And the same thing hath been accomplished by the *Antichristian Empire*, that hath abolished the continual service, because it hath destroyed the true service of God, and the sacrifices of pure prayers, in mingling with them the worship of creatures; the invocation of he and she saints, the
adora-

adoration of Images and their reliques, and in establishing a new continual sacrifice in the room of the true one. It hath prosper'd, for its successles have been prodigious for 8 or ten Ages.

In the 11th. Ch. the Prophet begins from the 21th. verse to speak of *Antiochus*. But we must not look for *Antichrist* therein till the 34. v. The ten first verses are a description of the victories, which *Antiochus* obtain'd over his neighbours; and of his quarrels with the *Kings* of *Egypt*, quarrels which in my opinion had nothing *Typical* in them. And the reason of it is clear, because *Antiochus* was not a *Type* but in what he did against the *Church*. For the strange nations had no reference to the *Church*; nothing that the Tyrants did against them is mysticall. At the 31. v. begin the violences which this persecuting Prince was to offer to the *Church* of *Israel*. *Arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice.* This is what was already said in the 8th. Ch. and what we have applied to the *Papism* and its head. The Prophet adds, *And such as do wickedly against v. 32. 33. the covenant shall be corrupt by flatteries; and they that understand among the people shall instruct many.* He continues to the 36th. v. to describe the ways full of fraud and violence; which the *Tyrant* was to make use of, to pervert the nation of the *Jews*, the constancy of some, the falling of many. And all this without doubt agrees to the head of the *Papism*, as well as to *Antiochus*; the application is easy, every one may make it. For all the world knows, how many frauds have been used by the *Papism* to engage the true believers in a revolt, and how always violence hath been used together with fraud. In the 36. v. the H.
Spirit

The *Papism* was established by fraud and violence.

The Pope
exalts him-
self above
all that is
called
God.

Spirit pursues the description of the Tyrant, and saith, *This King shall do according to his will, and shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of Gods, and shall prosper till the indignation be accomplisht; for that that is determin'd shall be done.* This is so like what St. Paul saith, that the son of perdition shall exalt himself above all that is called God, and that he shall sit in the Temple of God as if he were God; And to that which St. John saith of the First Beast in the 13th. Ch. that there was given to him a mouth speaking great things; and blasphemies, and that he open'd his mouth in blasphemy against God, to blaspheme his name; and his Tabernacle, and them that dwell in Heaven. This, I say, is so like, that tis impossible not to see that 'tis the same thing. This passage of Daniel gives us a great deal of light for the understanding that of the Revelation. When we would apply these words to the Papism and its head; he shall exalt himself above all that is called God, and speak blasphemies against God, they cry out 'tis notorious to all the world that the Pope calls himself the most obedient servant of the true God; and doth not blaspheme his name. Just the very same is said of Antiochus, he shall magnify himself above every God; He shall not regard the God of his Fathers, and he shall not regard any God. This doth not appear in his History. 'Tis well said that he was a wicked person; and I would easily believe it; but the Prophecies do not predict the thoughts of the heart, but events. Now as to the event, so far was Antiochus from being impious towards his Gods, and from exalting himself above them; that on the contrary he had a furious and outrageous zeal to cause them to be worshipped. Never did any idolatrous

Antiochus
and the
Pope have
exalted
themselves
above every
God,
nor by
Atheism,
but by
Pride.

lacious Prince carry this false zeal so far. He did not persecute the *Jews* to make them become *Atheists*; but to make them worship *Jupiter Olympius*, whose Idol he had caused to be placed in the Temple. This is to exalt ones self above God; to mount to that pitch of Pride to which *Antiochus* and the *Popes* have mounted.

CHAP. XXIII.

A notable Prophecy of the Mahuzim, that Antichrist was to worship. The whole found admirably accomplisht in the Papism. What is the literal sense of the Prophecy with respect to Antiochus. An explication of the beginning of the 12th Chap. of Daniel applied to Antiochus and the Papism.

IN this Prophecy which literally respects *Antiochus*, and mystically *Antichrist*, the most considerable passage is this. Neither shall he regard the God of his Fathers, nor the desire of women; nor regard any God; for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a God whom his Fathers knew not, shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange God, whom he shall acknowledge; and encrease with glory: and he shall cause them to rule over many, and shall divide the Land for gain.

The *Papism* doth not only agree that we understand this Oracle of *Antichrist*; but with its utmost force endeavours to have it so understood;

R

because

Dan. ix.
v. 37, 38,
39.

A notable
Oracle
concern-
ing the
Mahuzim,
which An-
tichrist
must wor-
ship.

because it hopes to draw great advantages to in-
self thereby, pretending that nothing of this doth
agree to the *Pope*. He hath not abandoned the
God of his Fathers; he doth not worship the
God of *Mahuzim*: That's the word in the ori-
ginal, which our translation renders *the God of*
forces. Our *Ioseph Mede* thinks quite contrary
to this; he is so far from believing, that this
cannot agree to the *Pope* and to the *Empire* of the
Papism, that he believes, that *St. Paul* had a re-
gard to this Oracle, when he saith in that pas-
sage of the fourth Chapt. of the first Epistle to
Timothy, that *the Spirit saith remarkably, or*
expresly, that some shall depart from the faith, and
shall teach Doctrines of Demons. To understand
his notion, which assuredly is pretty and inge-
nious, we must represent the Text of *Daniel* ac-
cording to his version, which is much better than
our ordinary one.

36. *And a King shall do according to his will, &c.*
In this *Verse* there is no essential difference be-
tween our *vulgar* translation and that of *Ioseph*
Mede.

37. *He shall not regard the God of his Fathers,*
nor the desire of women, nor regard any God, but
shall magnify himself above every God.

38. *For he shall honour the God of Mahuzim be-*
sides the true God, in exalting them together with
him in his seat. And together with this God whom
his Fathers knew not, he shall worship the Mahu-
zim with gold, silver, precious stones and desirable
things.

39. *He shall make strong holds of the Mahuzim,*
with the strange God, whom he shall acknowledge, he
shall multiply the honour, and make them rule over
many, and shall divide the Land for a recompence.

Here

Here *Ioseph Mede*, by the *unknown* God understands *Iesus Christ*, whom ancient *Rome* knew not, and whom the *new Romans* know and worship. *Together with this God whom his Fathers knew not, he shall worship the Mahuzim.* Interpreters ordinarily confound these *Mahuzim* with the unknown God; and the *Papists* say, 'tis the *Idol* that *Antichrist* shall worship. But it is clear, that the *Mahuzim* are distinguish'd from the unknown God. For in the 39th verse, the H. Spirit clearly distinguishes the *Mahuzim* from the strange or unknown God, in saying, he shall make strong holds of the *Mahuzim* with the strange Gods. *hchim Elohab necar.* So that these words serve as a comment on those that go before; which have the same sense; but are a little different. The Prophet doth not use the præposition *hchim* which signifies *with*, *besides*, but uses the particle *L*. which usually signifies *to*; *L'Elohab Mahuzim*, which may be translated *to the God of Mahuzim.* *He shall give honour to the God of Mahuzim.* So in the same Verse the Spirit adds; *and he shall glorify*, or he shall give glory and honour, *L'Elohab; to the God whom his Fathers knew not.* But they that understand the Holy tongue, know also, that the particle *el*, and *L* signify *besides*, *together with*, as well as *to*. For example. The Law saith, *thou shalt not take a woman, el ahotah; together with her sister.* They that consult the *Hebrew Lexicon-writers*, will find in them an infinite number of the like examples. So that instead of translating it, *He shall honour the God of Mahuzim*, it should be rendred *together with God, he shall honour the Mahuzim.* And that which determines the Text to this sense is, 1. That the noun *Elohab*, God, is in the singular number; and *Mahuzim*

Mahuzim, & the unknown God in this Prophecy, are not the same thing.

the plural. Now in all regular constructions, the nouns that are construed together, should be of the same number. It should be said *the Gods Mahuzim*, or in the singular number *the God Mahus*. 2. A barbarous construction is made, in supposing, that the Prophet saith of him concerning whom he speaks, *He shall honour T O the God Mahuzim*. The particle *L* is a sign of the Dative case, and signifies *to*; now in the holy Tongue as well as in ours, 'tis a barbarous construction, and without example to place a dative case after *honour*. *He shall honour to any one*. This barbarity is taken away, in giving the particle of the Hebrew Text the signification of *together with* or *besides*, which it also usually hath. *He shall honour Mahuzim besides God, or together with him*. 3. The Prophet clearly explains himself, as I have already observ'd. What he said *le Eloah*, he repeats by *hhim Eloah* together with God; *he shall build strong holds to Mahuzim together with the strange God*. 4. This word *vehimishe-lam*, and *he shall cause them to rule*, shews, that he speaks of many Gods, for he saith *them*, which shews that the word *God* in the singular number, that is joined with *Mahuzim* in the plural, is not the same thing.

Understanding Jesus Christ by the unknown God, it is clear, that by *Mahuzim* we must understand the *he* and *she-Saints*, the *Angels*, *Mediators*, and second *Gods* of the *Papism*. One may almost as well number the stars of the Heavens, as the conjectures of the learned about these *Mahuzim*. So that I will not endeavour to give an account of them. I will only observe, that this word properly signifies *the strong*, or *forces* or *fortresses*. There is no word that we oftner meet with

The unknown God is J. Christ, and the Mahuzim are the Saints and guardian Angels.

in the *Psalms* of *David*. *Jehova Mahuzzi* the Lord is my strength, my strong one, or my fortress. And it is certain, that by that *David* meant, the Lord is my protector and my patron. It is very remarkable, that the *Septuagint* often translate this *Hebrew* word by *Hyperaspiste*, a *Greek* word, that signifies defender, protector, patron. Now this is exactly the name that the *Papists* give to *Saints* and *Angels*; they call them their patrons, protectors, defenders, guardians. And if they spoke in *Hebrew*, they could not call them otherwise than *Mahuzim*; for 'tis the proper signification of the word. They vow themselves to their service, put themselves under their protection, & they worship them, seeing they give homage to them. Therefore following the true Text of *Daniel*, and the true translation; we find an admirable sense in it, and what agrees to the *popish Antichristianism* more than all that can be said; which may be seen by the application of the Prophecy to the events.

See *Psal.*
27.1. 28.8.

V. 36. *This King shall do according to his will; and shall magnify himself above every God; and shall speak marvellous things against the God of Gods.* So doth the *Antichristian Empire* do, that treads under feet all the *Gods*, i. e. all the *Kings* of the *Earth*; and who by its idolatries and superstitions, exalts it self even against God himself by an unsupportable pride. He calls himself the *Vicar of God*, and saith, he is clothed with the fulness of his power.

37. *He shall not have regard to the God of his Fathers.* That is to say, he shall not worship the *Gods* of the ancient *Romans*, he shall reject the *Jupiters*, the *Demons*, and the other *Pagan* divinities.

He shall have no regard to the desire of Women. Behold, a place that cries, that speaks aloud, and

R 3

which

It hath
been fore-
told, that
Idolatry
should be
promoted
by persons
that were
enemies to
marriage.

which alone is capable of making us acknowledge the *Antichristian Empire* of the *Papism*. This cannot be understood in a general sense, neither of *Antiochus*, that gave himself over to all manner of debauchery, and came to that height of impudence as to ly with his Misses in publick; nor of the *Popes* and their *Clergy*, the persons of all in the World most dissolutely given to women and Sodomie. But by the desire of women, marriage is meant, the lawful desire of women. 'Tis exactly the Character by which *St. Paul* would have us know the Teachers of the *Christian Apostacy*, forbidding men to marry. Now this is that which distinguisheth *new Rome* from the old one. In *old Rome* celibacy was disgraced, marriage had great privileges, as appears by the *Julian* and *Papian* Laws. *New Rome* hath destroyed these Laws, and hath transferred to celibacy all the honours of marriage. According to the *Roman* Laws, a man 25 years old that was not married, could not inherit, nor receive any Legacies by Will, no not of those that were nearest of kin to him: *Constantine* abolished this Law, and not only made unmarried persons capable of receiving by will, but permitted those of the one and the other Sex that were unmarried, to make Wills, though they were not at age. So *Rome* began no longer to have regard to the desire of women. But quickly after, she began utterly to destroy the honour of marriage, which the *Empire* passed to and was devolt upon those persons, that make it a matter of glory and religion to live unmarried.

Sozom.

l. 3. c. 4.
Euseb. de
vita Const.
l. 4. c. 26.
33.

The Popes
have lived
as without
God.

He shall not regard any God. That is to say, he shall act like a man without any religion. We need but study the lives of the *Popes*, to see with how much exactness this prophecy hath been accomplished.

plisht. For they have been *proud, usurpers, cruel, disturbers* of the publick peace, *whore-mongers, sodomites, adulterers*, and every thing the most horrible that can be imagin'd. This is to live as without God, and not to care for God.

He shall worship Mahuzim besides the true God. Tyranny and Idolatry were advanced on the same seat. For he worships J. Christ; but besides this, makes himself new protectors of the *Saints and Angels*, whom he calls his *intercessors* and his *patrons* with God. *In exalting them together with him in his seat.* Indeed proportionably as the *See of Rome* exalted it self above other *Sees*, the *Idolatry of Saints and Reliques* was establisht; they were born the one and the other, *i. e. tyranny and idolatry*, in the fourth Age. *And together with this God, whom his Fathers knew not, he shall honour them.* Together with *J. Christ*, the God unknown to the ancient *Romans*, he shall worship second Gods and patrons. *He shall honour them with gold, silver, precious stones, and desirable things.* We need only see the places famous for the devotion of the *Papism*. Those places I say, where some *Saint*, or some one of our *Ladies* is famous for her *miracles*, there are seen treasures, where silver, gold, and precious stones are in abundance.

He shall make strong holds of the Mahuzim. The Saints, and the Reliques are the fortresses of the *Papism*. Certainly, so we may call the *Temples*, the *Chapels*, and the places consecrated to the devotion of *Reliques* and of the *Saints*. These are *fortresses* for the people, look on them as their preservers. When a *City* would obtain a favour from Heaven, she sets up the *shrines* of her *Saints*; when she hath lost them, she believes she hath lost her *protectors*; when in the war they have been taken away, peace being restored, she brings them again into the *Churches* in pomp, as tutelary *Gods* and *protectors*.

ectors. One *City* hath a bit of the true *Cross*, and other the head or body of a *Martyr*; Lo, what is to her instead of a *fortress* and a *citadel*, under which she believes her self to be in safety. This is the idea, which superstitious persons have had of this criminal devotion, from the very time that it began to appear in the world. We must see what *Saint Ambrose* saith to his sister in the Epistle which we have cited above. He speaks of the bodies of *Protas* and *Gervais*, as of two tutelar *Angels*, under whose care they had been without knowing it. *St. Basil* in the *Homily*, on the 40 *Martyrs* saith of them, *These having taken possession of this Country, are to it like so many towers joined together against the invasions of our enemies.* *St. Chrysostome* speaking of the *Reliques* of *St. Paul* and *St. Peter*, that are at *Rome*, saith, that *those bodies do fortify that City more than the towers, and ten thousand ramparts.* *Venantius Fortunatus* a Christian Poet, who lived about an age after the birth of *Idolatry*, calls the bodies of *St. Peter* and *St. Paul* at *Rome*, ramparts and towers.

*A facie hostili duo propugnacula præsumt
Quos fidei turres urbs caput orbis habet.*

Those that followed, spoke after the same rate.

He shall multiply the honour, and make them rule over many, and shall divide the Land for a recompence: Is not this exactly what the *papism* doth to its *Saints*? It makes them rule over *States*, it divides the Earth among them; *St. James* rules over *Spain*, *St. Denis* and the *Virgin* over *France*; every Country hath its *Protectors* and its *Patrons*. So you have in a few words, the exposition of this famous and important *Text*. That which follows to the very end of the *Chapt.* seems to belong more to *Antiochus* than to *Antichrist*. However it may agree

agree both to the one and the other. But I find no great necessity to find *Antichrist* there, because we find him enough elsewhere.

It may be asked, whether the Text touching the *Mahuzim*, and the worship of a strange God can agree to *Antiochus* in the literal sense? To speak the truth, this part of the *prophecy* seems to be one of those that do not agree to the *type*, but only to the *person* represented by the *type*. For we do not find that *Antiochus* made himself new Gods, nor that he rejected the God of his Fathers, nor that he worshipt an unknown God, nor that he had *Mahuzim*, that is to say, *protectors* besides his old false Gods. But see what I believe. All this with respect to *Antiochus* is a prophecy that refers to the Temporal, not the Spiritual, the *Empire*, not the *Religion*. And on the contrary, with respect to *Antichrist*, it principally respects *Religion*.

The Prophecy of the *Mahuzim* may have a literal sense with respect to *Antiochus*.

So that with respect to *Antiochus*, these are his adventures with respect to the *Romans*; This Tyrant was the most insolent and the proudest of all men; he exalted himself above all the Gods, *i. e.* above all the neighbouring Countries, and all the *Kings* his allies. The Countries are often meant by the Gods that ruled there. *Bel boweth down, Nebo stoopeth.* That is to say, the *Chaldeans* and the *Babylonians* are perisht. This use of the word is usual enough with the Prophets. So *Antiochus* is said to have exalted himself above all the Gods, *i. e.* above all the Countries, the protection of which is committed to divers Gods. *He regarded not the desire of women, i. e.* being a debauched person, he despised *marriage*, but he worshipt *Mahuzim* in his seat. If one would translate this word into Greek word for word, it must be rendred by *Romains* the *Romans*. For the word *Romans* in Greek

They are his adventures with the *Romans* that are here declared.

Is. 46. 1.

Greek signifies *strong* or *puissant*, being derived from the word *Rome*, that signifies *strength*; and this is also what the *Hebrew* word *Mahuzim* signifies. So that having respect to the signification of the word *Romaioi*, it cannot otherwise be rendred in *Hebrew* than by *Mahuzim*. Now this is what did exactly come to pass. This so fierce a Prince was obliged to render homage to the *Romans*, to pay them tribute of gold, of silver, and precious stones. The second Book of *Macchabees* saith, that *Nicanor* appointed a tribute to King *Antiochus Epiphanes*, that was to come to the *Romans*, to wit, two thousand *Talents*. He shall build strong holds for *Mahuzim*; that is to say, the *Romans*. This also came to pass: *Antiochus* was obliged to leave to the *Romans* the *Provinces* of *Asia*, which are on the other side *mount Taurus*. And so he put that great list of *mountains* in *Cilicia*, as a rampart and a fortress between the *Romans* and him. These *Romans* were *Gods*, whom his *Ancestors* knew not. For the first founders of the *Empire* of the *Greeks*, *Alexander* and his *Succeffors*, had not heard the *Romans* so much as spoken of. It was *Antiochus* the Grand-father of *Antiochus Epiphanes*, that first of all felt the effort of their might, that left *Asia* to them, and obliged himself to pay them 500. *Talents* for the charges of the war, 2500. *Talents* when the *Senate* should ratify the *Treaty*, & ten thousand five hundred *Talents* at several payments within twelve years. Hereupon this difficulty may arise, that it was then the father of *Antiochus* that rendred homage to the *Romans*, and not he himself. It must be answer'd, that *Antiochus Epiphanes* must not here be distinguisht from his father. First, because it was in his time that this servitude began, and he himself was given as an *Hostage* to the *Romans*.

Antiochus
rendred
homage to
the *Ro-*
mans, new
Gods,
whom his
Ancestors
knew not.
Appian. in
Syriacis.
Titus Li-
vius. l. 38.

Romans for a pledge of the fidelity of his father. Secondly, He continued the same servitude, and payed Tribute. And his being *Hostage* at *Rome* many years, going to render Homage to this God even in his own seat, makes the servitude and the homage principally fall on him, and they may be justly attributed to him. Thirdly, Though the servitude began in the time of his father, nevertheless the Prophecy particularly fixes it on the Son, because of that pride which was peculiar to him. As if the Holy Spirit would have said, the Kingdom of *Asia* shall feel the force of the *Romans*, for the mortification of this proud *Antiochus*, who shall endeavour to exalt himself above all the Kings of the Earth.

This is an accident that to me seems marvellous, that this prophecy found its accomplishment in *Rome* and in the *Romans*, as well in the temporal as in the spiritual sense. I said above, that *Antiochus* was not a type of *Antichrist*, but in the things he did against the Jewish Nation. Because the strange Nations having no reference to the Church, nothing that Tyrants do against the Nations, is mystical. Therefore we must not seek after a mystery in that, which the Prophecy fore-tells that *Antiochus* should do against the *Egyptians*, against *Ptolomee*, and in reference to other people. But 'tis reasonable to except the *Romans* from this rule. Though they then were a nation estranged from the Church, yet however they had a reference to the Church. For *Rome* was to be the head of the *Antichristian Church*. And already in the Prophecies *Rome* Pagan that then was, made but one beast, i. e. one Empire with *Rome Christian* and *Antichristian*; so that it was proper to the genius of the Prophecy, that the type of the *Roman Antichrist*, should

should be a *type* in what he did with respect to the *Romans*.

Besides, it can't be thought strange, that the same *prophecy* should have two prospects, and consequently two accomplishments. For so it is always in those *Prophecies*, that turn on a *typical* subject. That which may make some difficulty, is, that the temporal adventures of the *type* have usually their figurative respect to the spiritual adventures of the thing represented by the *type*. Which doth not appear here: for the homages which *Antiochus* rendered to the *Romans*, do not appear to have any typical reference to the homages, which the *new Romans* give to their *Demi-gods*. They have however, and it is certain, that the homage, which the *new* subjects of the *Roman Empire* do render at *Rome* to its *head*, to its *Saints* and *Idols*, have the respect of a figure, and the thing figured to the homage, which the people of the world did render to ancient *Rome*, whose *Citizenship* they did under-hand labour for, and whose *Eagles* and other military *Ensigns* they *worshipt*.

Tertul.
Apolog.
c. 16.

*Religio Romanorum tota castrensis,
Signa veneratur, signa jurat,
Signa omnibus Diis preponit.*

St. Peter, and *St. Paul*, and the *H. Virgin* at this day, are in the banners of *Rome*, just as the *Eagles* were heretofore; and all the world gives homage to these *banners*, and to that which is represented by them, just as during the *Empire* of ancient *Rome*, men did prostrate themselves before the *Eagles*.

The 12th.
Chapt. of
Daniel re-
spects also
Antiochus
Epiphanes.

I hold that the twelfth and last Chapter of *Daniel*, doth also refer to *Antiochus* and *Antichrist*. And at that time shall Michael stand up, the great Prince, that standeth for the children of thy people; and there shall be a time of trouble, such as never

was.

was since there was a nation, even unto that same time; and at that time thy people shall be delivered, every one that shall be found written in the book of life.

This Prophecy literally respects *Antiochus's* last persecution of the *Jews*, that was terrible and cruel, but ended by the victories of the *Macchabees*. This *Michael* is the Son of God himself, who always watched for the preservation of his *Church*. Spiritually and mystically this agreesto *Antichrist*, and respects the last persecution that he must cause the *Church* to suffer, after which he himself is to be ruin'd, and the people of the Saints deliver'd. 'Tis the same victory as is described to us in the 19th Chapter of the *Revel*. The words that follow make it very plain, that this Prophecy must be understood of that victory that *J. Christ* must obtain over *Antichrist*, at the end of the *Antichristian Empire*.

And many of them that sleep in the dust of the Earth shall awake, some to everlasting life, and some to everlasting shame and contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to Righteousness, as the stars for ever and ever. What, I pray, should the resurrection do here in the middle of the Chap. in which the adventures only of *Antiochus Epiphanes* are spoken of? 'Tis plain, that this is perfectly the same Prophecy as that of *St. John*, in the 20th Chapt. of the *Revel*. where the Apostle predicts the deliverance of the *Church*; and the coming of the *Kingdom of Christ* by a resurrection. They that were beheaded for the Name of *Jesus*, must be raised up, and reign with him a 1000. years. This is what *Daniel* saith here, that they that have turn'd many to Righteousness by their Doctrine, and

Daniel brings in the resurrection here, to shew that he speaks of the victories of *J. Christ* over *Antichrist*.

and by their Martyrdom, shall be as shining and ruling *Stars* in the Kingdom of J. Christ.

The Prophecy of *Daniel* joins together the two resurrections, the first & the second, though they are distant each from the other a 1000 years.

'Tis not the last *resurrection*, nor the last coming of Jesus Christ, that *St. John* speaks of, no more than *Daniel*. 'Tis of that coming that *St. Paul* speaks of, when he saith, that Jesus Christ; *shall destroy Antichrist by the brightness of his coming*; when he shall come to establish his Kingdom of a 1000 years on the Earth. 'Tis that *resurrection* which the *Revelation* calls the first resurrection. And therefore *Daniel* doth not say; And *ALL* those that sleep in the dust shall awake; but he only saith *MANY* of those that sleep in the dust: even as *St. John* saith so expressly, that then all the dead shall not arise. 'Tis true, that *Daniel* also joins the *resurrection* of the wicked; and *some shall awake to shame and everlasting contempt*. But we must not conclude, that this resurrection of the wicked must be at the same time; one Prophecy must be explained by the other. The resurrection of the wicked, which *Daniel* joins here with the first *resurrection*, is distant from it at least a 1000 years. But he speaks of it as of two things joined together; because he who speaks is God; before whom a 1000 years are but as one day. Besides this; when our eyes look on things very far off, always those things that are far from one another seem to be near. The *Stars* seem to us to be near the *Moon*, and yet they are at a prodigious distance from it. So the Prophet looking on these two *resurrections*, the first and the last, it is not strange that beholding them at so great distance, he looked on them as joined together, though they are a 1000 years distant from each other. Moreover, the H. Spirit from this first *resurrection*, in which the *Church* must be deliver'd;
and

and which it may be, is but a figurative resurrection, would raise us up to the contemplation of the last and general *resurrection*; because this first resurrection, that must be before the 1000 years of the reign of *Jesus Christ*, must be but an Embleme of the great deliverance of the *Church*, when it shall be in one body translated from earth to heaven by the last resurrection. 'Tis usual with the Prophets to have holy sallies; that from temporal things do transport them to spiritual and eternal ones. *Isaiah* speaking of a *sign* that God would give to *Ahaz*, and which he refused, passes over many ages, leaves there *Ahaz* and his *sign*, and saith, *the Lord God shall give you a sign, behold a Virgin shall bear a son.*

Esaï, 7.

The rest of the twelfth Chapter is not less profound; but as it respects the duration of the persecution of *Antiochus* literally, and mystically the time of the duration of the *Kingdom of Antichrist*, we shall reserve it for that Chap. where we must speak of the duration of his *Kingdom*.

C H A P. XXIV.

In which are gather'd together 35. Characters of Antichrist, that perfectly agree to the Papism, and cannot agree to any but it.

After sounding all the fountains whence the pourtaiture of *Antichrist* is drawn, I believe it will not be unuseful, to gather together here all the strokes, that we may see them all with one view, and that we may discern the perfect *conformity*,

A short porraiture of *Antichrist* and his features.

formity, that is between that *Antichrist* and the *Papism*.

Rev. 13. 1. 1. It must be an *Empire*; for it is called a *beast*: now in the Prophetick style, a *beast* always signifies an *Empire*, when Kings are treated of. The *Papism* is an *Empire* in all the forms of worldly *Empires*, ancient and modern. We have proved it with the greatest evidence in our *prejudices*.

2 Thes. 2. 2. It must also be a *Religion*; for it is called a *mystery*; and it must be a *false Religion*, for it is called a *mystery of Iniquity*, and an *apostacy*. There is only the *Papism*, in which an *Empire* and a *Religion* are found both together. 'Tis true, *Mahomet* made an *Empire* and a *Religion* at the same time. But in *Mahometanism*, the *Religion* is not the *Empire*, nor the *Empire* the *Religion*; and the *Priests* are not *Sovereign Lords* under the pretext of *Religion*. *Mahometianism* is divided into many *Empires*, and yet there is but one *Religion*; a proof that the *Religion* and the *Empire* are not the same thing.

The *Papism* is the only *Religion* that boasts of a *Prophet* always living. Rev. 19. 20. 3. *Antichrist* must have a *Prophet*, i. e. a man that saith he is *infallible*, and that pretends to pronounce Oracles as well as the ancient *Prophets*. For with the *beast* is joined the false *Prophet*. *The beast was taken, and together with him the false Prophet, that wrought signs before him*. There is no *Religion* in the World but the *Papism*; that pretends to have an *infallible head*, always pronouncing Oracles when it is necessary, always speaking, and always living. This is a very peculiar Character, and which should make us well discern him.

1 Tim. 4. 2 Thes. 2. Rev. 17. 4. The corruption of the *Religion* of *Antichrist* must principally consist in *Idolatry*; for it is called *apostacy, a Doctrine of Demons, spiritual whoredom*.

The

The *Papism* is a Religion, in which *Idols* are re-established under new names. We have also clearly proved it.

5. This *Antichristian Idolatry* must be an *idolatry of Christians*, which must be exercised in the *Church*, and not without, by the *Sponse* of Jesus Christ; and not by a stranger. For this *idolatry* is called *adultery*, and conjugal unfaithfulness. The *Papism* with its *Idolatry*, retains the foundation of the *Church*, and preserves Christianity.

The Idolatry of Antichrist must be an idolatry of Christians. Rev. 17.

6. The chief *City* of this *Empire* and of this *Religion* must be a *City seated on seven Mountains*; and the *great City* which in the time of *Saint John* ruled over the *Kingdoms of the Earth*; that is to say, *Rome*. The *Papism* hath for the capital of its *Empire* and *Religion* *new Rome*, built where the ancient one was.

Rev. 17. 9, 18.

7. This *Empire* was to form it self, not by force, but by *craft*, by seduction and by the consent of the *Kings* of the *West*, that were to give their power to the *beast*. The power of the *Papism* and the *Bishop of Rome* come by illusion, rather than by the violence, that both *Kings* and people have suffer'd.

Rev. 13. 13.

8. This *Antichristian Empire* must be a continuation of the fourth *Monarchy*, which is that of the *Romans*, as hath been shewn by the vision of *Daniel's Statue*; by that of the four *beasts*, and by the *beast* of the 13th of the *Revel*. The *Papism* is a true continuation of the *Roman Empire*, having the very same seat, and very near the same *Provinces*.

Dan. 2. 7. Rev. 13.

9. This *Empire* must be only an *Image* of an *Empire*, an *Image* of the *Roman Empire*. Yet this *Image* must speak, and must be worshipped in all the *Earth*. The *Papism* hath no arms; nor

Rev. 13. 14, 15.

citadels; that really make an *Empire*; it hath nothing but superstition and foolish fondness for all its arms; however it speaks, it threatens, it promiseth, it teacheth, it seduceth, and by this means it reigns.

Rev. 13. end 17. 10. The *Empire of Antichrist* must have ten horns, that is to say; ten *Kings*, vassals and subjects; props and upholders of its throne. The *Papism* hath always had under it ten *principal Kings*, that have worshipt and maintain'd its power.

Rev. 13. 5. 11. *Antichrist* must speak great things in his own behalf, but against God; for they must be *blasphemies*. The *Papism* saith of it self and its capital, great and mighty things, saying that *Rome* is eternal, that she is *infallible*, that the *Pope* is *Superiour* to all the *Kings* of the Earth, the *Spouse* of the Church, the *Vicar of J. Christ*, *God* upon Earth; his *Holiness*, and most *holy Lord*. And these arrogant pretensions are true *blasphemies* against God, against *J. Christ*, and against the true Church the *Spouse of J. Christ*.

Rev. 13. 7. 12. *Antichrist* must raise wars and cruel persecutions on the account of Religion. For 'tis given to him to make war against the Saints, and to overcome them. The *Papism* hath bathed it self in humane and Christian blood for six or seven hundred years.

Rev. 13. 3. 13. The *Empire of Antichrist* must be an *Empire* raised up again, an head mortally wounded, but healed again. The *Empire of the Papism* is the *Roman Empire*, that was brought to nothing by the *Goths* and *Visigoths*, but is raised up again by the *Popes*.

Rev. 13. 11. 14. *Antichrist* must ascribe to himself two powers, like to those which *J. Christ* hath. Now the *Lord* hath temporal and spiritual power. There is

is no Potentate in the World, that saith he hath this double power, but the *Pope*, the head of the *Papism*.

15. *Antichrist* must be an *Empire*, as hath been proved; and the name of this *Empire* must contain the number 666. There is no *Empire* in the World whose name contains 666, but that of the *Latin* and the *Roman*; which is the name that the *Papism* glories in. And this should be well observed, to lay open the vanity of the observations of the *Papists*, who to elude this so plain a Character seek for certain names of men, in which they would find 666. They would fain find it in the name of *Luther*; and very lately *M Simon* would find it in *Roterodami*. We must let them know, they do nothing; that here 'tis not the name of a *man*, but of an *Empire*, that is treated of. Now they will search in vain, they will not find any *Empire* in the world whose name contains 666, besides the *Roman*, or *Latin* Empire.

Rev. 13.
18.
The number 666.
must be in the name of an Empire, and not in the name of a man.

16. The Kingdom of *Antichrist* must be a *Sodom*, full of impurities and abominable crimes. The *Papism* in all the fore-going ages, hath been a sink of all the abominations of the Earth. There are no filthy and odious crimes, of which its *Clergy* and its subjects have not made themselves guilty. The proof of it at large may be seen in our just *prejudices*.

Rev. 11.

17. This *Antichristian Empire* must be a cruel *Egypt*; a *Babylon*, in which God will preserve his people notwithstanding its corruptions. Come forth of *Babylon my people*. There is no false Religion, that hath possessed the *Church* more ages, and in which God hath been able to preserve his Elect than the *Papism*.

Rev. 18. 4.

18. *Antichristianism* must be established in the Temple of God, i. e. in the *Church*. There is no Kingdom;

dom, Empire and corrupt Religion together with it, that is establisht in the *Christian Church*, but the *papism*.

2. Thes. 2.

19. The *Antichristian Empire* must be exceeding *proud*. For its head must *sit in the Temple of God, as if he were God*. The *papism* hath carried *pride* beyond whatsoever can be imagin'd. 'Tis notorious.

20. *Antichrist* must worship *Mahuzim*, i. e. Patrons and Protectors. The *Papism* worship its *Guardian Angels* and *Saints*, under whose protection it puts it self.

Rev. 11.

21. *Antichristianism* must be a *Paganism* raised up again. For *the outward Court must be left to the Gentiles for 42 months*. The *Papism* hath all the parts of a *paganism* built on Christianity; as hath been so evidently proved.

Rev. 13.

11.

22. *Antichrist* must usurp the power of J. Christ. For he *shall have the horns of a Lamb, and shall speak as a Dragon*. The *Papism* hath usurp'd all the power of J. Christ. The *Pope* acts, speaks, censures, absolves, damns, dethrones Kings, &c. in the name and by the authority of J. Christ.

The Empire of the
Papism ascended out
of the Earth by
little and little.

23. The *Antichristian Empire* must not be formed with noise; this *beast* must not ascend out of the sea, as a monster that comes out of the deep; very great and wholly formed in the twinkling of an eye, and which devours as soon as it is on the Earth. It must arise out of the Earth as a plant, that is nothing in the beginning, and which after many years grows a great Tree. For *the second beast ascendeth out of the Earth*, and not out of the Sea. The *Empire* of the *papism* came by little and little as a Tree, which for many years hath been but a little herb.

Rev. 13.

11.

24. The Empire and the Religion of *Antichrist*, must be establisht by false signs and false wonders?

'Tis

'Tis impossible to reckon up the false *miracles*, which the *papism* hath produced to establish its superstitions and its power. 'Tis at this day the only religion in the World that pretends to work miracles.

Popery is the only religion that boasts of working signs and miracles.

25. The *Christian Apostacy* must be promoted by persons given to lies, lovers of fables. 'Tis the true signification of the word which *St. Paul* uses *Pseudologiai*. There never was a religion in the World, that hath produced so many fables as the *papism*. I have proved it in my *just prejudices*.

1 Tim. 4

26. The Teachers of *Antichristianism* must have a great appearance of Austerity, they must despise and discredit marriage, and command abstinence from meats. The Teachers of the *papism* make it necessary for them to remain unmarried, and think they merit greatly by abstinence from meats.

27. *Antichristianism* was to appear in the world, when the head of the *Roman Emperors* was beaten down. The *papism* in the time that the *Roman Empire* was destroyed by the *Goths* and the *Vandals*, began to be sensible in its idolatry and its tyranny.

28. This *Empire* must have its course in the later times. It is unquestionable that we are in the later times; therefore the *Empire* of the *papism* at this day subsisting is the *Empire* of *Antichrist*.

1 Tim. 4

29. The *Antichristian Empire* must subdue three Kings of the ten. The *Empire* of the *papism*, besides that it hath subdued more than a third part of the temporal power of the *Western Kings*, it hath actually subjected to it self in fief and temporal homage many Kingdoms. Among others, that of the *Lombards*, of which he possesseth one part, the *City of Rome* and its jurisdiction, and the *Kingdom of Naples*, for which even at this day he makes homage be paid him every year.

Dan. 7

Rev. 17.

30. The *Antichristian Empire* must put to death the *Witnesses* of the Truth of God. The *papism* uses all imaginable attempts to extinguish those *Societies*, that give testimony to the truth, and that oppose *Superstition* and *Idolatry*.

Rev. 17,

31. The *Antichristian Empire* must interdict *fire* and *water*, i. e. all commerce with those that will not pay homage to it, and carry its mark and its name. The *Papism* excommunicates, damns, proscribes and puts under interdict all those that will not submit themselves to its *Laws*, and that will not bear the names of *Roman Catholics*.

Rev. 18.

32. *Spiritual Babylon* must be a *Merchant*, and there must be great traffique in all precious things, even in souls. Therefore they that live of its Traffique, shall weep bitterly upon her ruins. Of all the *Religions* in the World there was never any, where *avarice*, *simony*, and the sale of spritual things reigned to that degree, as they have done in the *papism*. If any one can tell of any one, they would much oblige us to shew it to us.

Rev. 18.

33. This *Babylon* must make all the Nations of the Earth drunk, to make them her slaves. The *Papism* hath poured out on the people a spirit of dulness, a drunkenness, a charm, which hath bewitch'd them to run after her.

Rev. 18.

34. The colour of *Antichrist* shall be purple and scarlet; his magnificence must be extraordinary, he must be adorned with gold, precious stones, and pearls. The Court of Rome hath purple for its colour, its chief Priest in the days of ceremonies is covered with gold and pearls, its Cardinals are as Kings.

35. The reign of *Antichrist* must endure 1260. years, which shall be proved afterwards. The Empire of the *papism* hath endured very near so long already.

CHAP. XXV.

How Antichrist came to be mistaken, being so well Characterised in the Prophecies. A comparison of J. Christ and Antichrist in the accidental circumstances of their coming.

Seeing the *Empire* of the *papism* so expressly mark'd with the *Characters* of *Antichristianism*, one can't sufficiently wonder that men have so generally mistaken him. 'Tis a scandal on the faithful, and a prejudicable opinion that seems favourable to the *papists*. Therefore we must say something of the reasons, that have made *Antichrist* be mistaken when he did come.

The first and the fundamental reason is, the profound will of God, who will not have *prophecies* be understood, to the end they may have their *accomplishment* with the more ease. If the *Jews* had understood the *prophecies* touching the *Messiah*, if they had apprehended that he must have been a man of griefs, accustomed to weakness, that he must have been led as a Lamb to the slaughter, and offer up his soul as an oblation for sin; and that he was not to be a temporal *King*, at least in his first coming, they would have been on their guard. Moreover seeing *J. Christ* working of miracles, teaching so holy a Doctrine, leading so holy a life, they would not have mistaken him, though he had not been a *King*. They would not have crucified him, and the *Prophecies* would not have been fulfilled. This example of *J. Christ*, mistaken by that whole Nation for which he came, will be very useful to us.

God will not have the *Prophecies* understood, that they may be accomplished.

J. Christ
mistaken
by the
Jews. in-
structs us
how Anti-
christ
might be
mistaken
by the
Christians.

First, It will teach us, that we ought not to be scandalized in any manner at this, because the whole Church during so many ages did mistake *Antichrist*, nor grant that as a favourable opinion for the *papism*. For the thing is not more strange than what happened to the *Jews*. All the whole Nation except a small number knew not *J. Christ*. All the whole Church except a few persons, did not know that the *papism* was *Antichristianism*.

Secondly, This example teaches us, that as it was necessary for the accomplishment of the *Prophecies* touching *J. Christ*, that he should not be known; in like manner it was necessary that the *Prophecies* touching *Antichrist*, should not be understood by the Church, to the end they might be accomplished.

To the end
that the
Prophecies
touching
Antichrist
might be
accomplish'd,
it was neces-
sary that
they
should not
be under-
stood.

If the Church had understood that *Rome* was to be the seat of *Antichrist*, that the *Bishop of Rome* was to be the head of the *Antichristian Empire*, that the invocation of *Saints* was to be a *Christian Apostacy*, that the worship of *Reliques* and the adoration of *Images* was to be an *abomination*, by which the Sanctuary should be defiled, the Doctors of the Church would never have suffer'd the establishment of *tyranny* at *Rome*, and *idolatry* in the *Temples*.

A compa-
rison of the
accidents
of the co-
ming of
Christ and
Antichrist.

Thirdly, This event common to *Jesus Christ* and *Antichrist*, not to be known by those in the midst of whom they came, gives occasion to make a reflection on the profound and mysterious dispensation of *providence*, that would make this conformity between two subjects, in other respects so different and opposite. But as opposite as they are, they agree in the manner of their coming; and in the accidents of that coming; which we will presently see by the comparison that we will forthwith make.

Antichrist is a false Christ; he is a false *Image* of him. Now 'tis of the essence of false *Images*, to have some-

something that imitates the things for which they would pass. *First*, *Jesus Christ* is the Holy of Holies; *Antichrist* calls himself his Holiness, and most holy Lord. *Secondly*, *Jesus Christ* is the true Bridegroom of the Church; *Antichrist* assumes the name of the second Bridegroom. *Thirdly*, *Jesus Christ* is the Vicar and Lievtenant of the Father, sent on the Earth to act in his name. Our *Antichrist* also calls himself the Vicar of *Jesus Christ*. *Fourthly*, *Jesus Christ* is he who opens, and no man shuts; 'tis he that distributes the indulgence of his Father, and gives remission of sins. *Antichrist* arrogates the same rights to himself. *Fifthly*, *I. Christ* was promised by the Prophets: so *Antichrist* hath been fore-told. *Sixthly*, *Jesus Christ* was described by such lively strokes, that it was almost impossible not to know him; for is there any thing more express than the 53th Ch. of *Esai*, & the 9th of *Daniel*? Yet he was not known. *Antichrist*, though so exactly described as we have seen, was not acknowledged by them that nourisht him in their bosom. *7ly*, The coming of *I. Christ* was mark'd by a circumstance so notable, that one could not but know it. 'Tis the destruction of the *Iewish* nation. *Shiloh* was to come, when the *Law-giver*, and the *Scepter* were departed from *Judah*. The coming of *Antichrist* was mark'd by the ruin of the temporal *Roman Empire*; a circumstance so remarkable, that all the World saw it. *8ly*, *I. Christ* was expected at the time when he came. The *Jews* perceived, that the time of the fulfilling the Oracles did draw nigh, they reckon'd up the 70 weeks, and apprehended that the end of them could not be far off. The *Christians* expected *Antichrist* at the time when he was revealed. We learn it from *St. Ierom*, who seeing the *Empire* run to ruin by the invasion of the

A parallel between what *Jesus Christ* is, and what the Pope pretends to be, or is.

Gen. 49.

the *Quades*, *Goths*, *Burgundians*, &c. confesses the time of the coming of *Antichrist* could not be far off. 9ly, *I. Christ* not known by so many people, was however acknowledg'd by some of the nation of the *Jews*. *Antichrist* not known almost by the whole *Church*, however hath been so by divers particular persons, whose testimonies we have produced in the first part of our *prejudices against popery*.

That which is more admirable in this parallel, is, that *I. Christ* and *Antichrist* were not known almost for the very same reasons.

The figurative high expressions are the cause why *Christ* and *Antichrist* are not known.

The *Prophecies* that were designed to make known *I. Christ*, were in part the cause why he was not acknowledged. For if in some places he be represented to us in his natural and true estate, in others he is represented in lively & bright colours, with magnificent and pompous figures. So that by these descriptions one would have taken him for a *King* of this World, and his *Empire* for an earthly one. The *Jews* stretching these descriptions of the *H. Spirit*, not comprehending the sense of them, and not entring into the meaning of those figures, had an Idea of the *Messiah* quite different from what in truth he was to be in his first coming. In like manner the *Prophecies* concerning *Antichrist*, are exprest sometimes in terms plain and natural enough, but at other times in high terms borrowed from the most hideous objects that are in the Old Testament, of *Sodom*, *Egypt*, *Babylon*, the apostacy, a revolt from the faith, the *Doctrine of Demons*, the *Cup of abominations*, *adulteries*, *whoredoms*; every thing is brought in here, and upon these high expressions men have stretcht the Idea of *Antichrist*.

The two comings of *I. Christ*, that gave occasion

to these two sorts of *Prophecies*, were the occasion of the mistake. *I. Christ* was to come in a state of humiliation and abasement, and he must come in a state of grandeur and glory. The *Prophets* often speak of this last state, the *Jews* give heed only to this sort of *Prophecies* and neglect the others, affixing them to another subject. The two degrees of *Antichrist's* coming have done the same thing. The *Antichristian Empire* in its beginning was low, creeping, its first years did favour of weakness and infancy. The *malice*, the *corruption*, the *pride*, the *tyranny*, the *Idolatry* of this *Empire*, were but in their beginning, they were buds and the first draughts, which men did not perceive.

And this is the great reason why *Antichrist* hath not been known. If the *Papism* in the fourth age had endeavoured to introduce into the *Church*, both the *tyranny* of the *Bishop of Rome*, and the *idolatrous worship* of the creatures, such as it was afterwards, all the world would have revolted from him, and the *Antichristianism* would easily have been observ'd. But in that way that the Devil took, it was impossible that it should not succeed. The first degree of *tyranny* and *superstition* was so small, that though it was new, yet it was not at all perceived. What evil could one imagine, for instance, in having a respect for the memory of the *Martyrs*, and making an honourable mention of them in the celebration of the mysteries? How could one have been on ones guard, when nothing was treated of as yet, but some honour of *precedency* between a *Bishop* and a *Priest*; and between a *Bishop* of one *see* and of another? I am also sure that the *mystery of iniquity* was advanced by ways where the Apostles had no suspicion of evil. For instance, it was the custome in the Apostles times sometimes to hold
their

The chief reason why *Antichrist* was not known, was the means of his original, and the insensibility of his growth.

This did
appear the
most inno-
cent thing
in the
world.

their assemblies in the *Dormitories* and on the *tombs* of the *martyrs*. I believe, 'tis to this that *Saint Paul* refers, in that famous passage in the 15th of the first Epist. to the *Corint*. *If the dead rise not, why are they then baptized for the dead?* That is to say, to what purpose do you honour the *martyrs*, so as to celebrate the mysteries on their *tombs*, if they are no longer any thing, and must never return? *a* To pray to God in a *Dormitory*, and upon the *tomb* of a dead man, to testify that one would dye in the same faith wherein the *Martyr* died? Yet this was the first fountain of the *popish Idolatry* about Saints. From the first degree to the second, there is but one step; in like manner the passage is insensible from the second to the third. And men found themselves sunk down into *superstition*, and swallowed up in *tyranny*, without perceiving it, and without its being possible for them to perceive it. When corruptions are insensible in their progress, those that are engaged in them, cannot know them. They must be without. When one is carried in a vessel, one doth not perceive its motion, one must be out of the vessel and in a fixed point to discern it. In this manner it was, that the Devil laboured about this *mystery of iniquity* in the time of *St. Paul*; he began to work, as he speaks, he began with vending a little wicked Philosophy about the mediation and intercession of *Angels*: *Platonick Philosophy*, which is the very same that the Apostle calls the *Doctrine of Demons*; by which some would introduce the serving of Angels, from which *Saint Paul* would remove the *Colossians*, in saying to them, *beware lest any man spoil you through Philosophy and vain deceit, after the tradition of men, &c. Let no man beguile you of your reward in a voluntary humility and worshipping of Angels, intruding into those things,*

Coloss. 2.

Ch. 2. v. 8.

v. 18.

things, which he hath not seen. Satan also beat out a path for tyranny by those disputes for *precedency* and *honours*; of which we may see a pattern in the differences that reign'd in the *Church of Corinth*, where one said, I am of *Apollo*, I am of *Paul*, and I am of *Christ*. But who would have suspected, that things could have gone so far, as they have since proceeded?

Lastly, The ancient Writers, and the prejudices which men took from their errors and oversights, did mightily serve to the causing *Antichrist* not to be known. The further one is removed from the accomplishment of the *Prophecies*, the less one understands them. So 'tis certain, the *Fathers* of the second and third *age* understood almost nothing of the *Revelation*. Yet they did busy themselves to interpret it, and have vented nothing but vain imaginations about it. They had in their minds a Chimæra of an *earthly paradise* yet in being. This terrestrial Paradise must not be useless; one dream draws another after it, as one deep calls on another. This *earthly paradise* then must be designed to receive souls, and contain them before they were translated into the *Heavenly paradise*, which was not to be till after the day of judgement. Into this terrestrial Paradise were translated in body and in soul, according to them, *Enoch* and *Elias*. For there was no colour for the putting them in the superiour *Paradise*, while all the *Saints* and *Patriarchs* were only in the inferiour one. Now why were *Enoch* and *Elias* translated both body and soul into that place? It hath been found very convenient to place them there, expecting the last day of judgement to be sent back into the World to encounter *Antichrist*. And so *Enoch* and *Elias* are transformed into those two witnesses, that were to prophecy clothed in sack-cloth.

for

The false Idea which the ancients had of *Antichrist*, before he was revealed, hath been one cause of *Antichrist's* not being known when he did come.

for three years and a half, which are the days of *Antichrist*. There was no colour for making *Enoch* and *Elias* sojourn on the Earth 1260. years. So that it was necessary to take the 1260 years, of which the *Revelation* speaks, for so many natural days, which make three natural years and a half. The name of *Antichrist* made them believe he would call himself *Christ*. The *Temple of God*, where *St. Paul* saith, that the son of perdition must sit, hath made them think of the *Temple of Solomon*, and they have concluded that *Jerusalem* was to be the seat of this *Empire*. Consequently that *Antichrist* must be a *Jew*; and for the reasons we have observ'd above, he must moreover be of the tribe of *Dan*, and by consequence a single person. Behold the visions which *St. Irenæus* vends in his fifth book against *Heresies*; visions for which we are apparently indebted to him, that forged the false Oracles of the *Sibyls* in the second age. They that came after him adopted these vain imaginations, and added others to them. The Ancients did copy one another, almost without any judgement; and always without consideration. Those that were very fond of this vain phantome of a Chimerical *Antichrist*, could not discern the Character of the true *Antichrist*. The later ages have been much more enlightned. The differences of the *Popes* with the *Kings of Europe*, & particularly with the *Emperors*, open'd the eyes of many, and made them see the *Antichristian Empire* in *Rome Christian*. But being in part very fond of the old Idea of *Antichrist*, in part being kept in by that respect they had for a *See*, which they believed was once the *Chair of Saint Peter*, in part through cowardice and want of zeal; and above all because the time designed by providence was not yet come, they stopt in the way, and never reached to a perfect Idea of the *Antichristian*

Why *Antichrist* was not known sooner. The Fathers did copy one another without consideration.

christian Empire. And in this manner the prejudices, the ignorance, the passions, the interest of the flesh, and the subtilty of the Devil have detain'd the truth in profound darkness, till in these later times God hath set them in a perfect light.

But one can't sufficiently wonder, that in so great a light, yet there have been two persons sufficiently prepossessed or ill enough disposed, for the mistaking this *Antichrist*. The learned *Grotius* and Dr. *Hammond* have unhappily, and to the scandal of all *Protestants*; used great endeavours to turn these prophecies of the *Revelation* another way: The one through his being wedded to the *papism*, which he defended with all his might against the late *Andrew Rivet*. And the other apparently for the same reason as *Grotius*, and it may be so through his jealousy for the *Episcopal order*, imagining that if the *Pope*, who calls himself the head of the *Bishops*, should be made *Antichrist*, some disgrace would redound thence to the whole *Episcopal order*. But *Joseph Mede*; the learned *Usher* Arch-bishop of *Armagh*; the learned *Andrew Willet*; and so many other learned *English men*, that appear so zealously for the government and order of *Bishops*; have continued to find *Antichrist* and the *Pope* in the descriptions, which the prophecies have left us of him. And to speak freely, I am so strongly perswaded of this as an *Article* of the faith of the true *Christians*, that I can't hold them for good ones, who deny this truth after the events, and the labours of so many great men have made it so very evident. I reckon the blindness of the *papists*, and of their favourers in this point, among those *prodigies*, wherein we must acknowledge something super-natural.

The end of the First Part.

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1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a formal address, and it is the first of its kind since the signing of the Constitution. The President, James Buchanan, is addressing the Congress, and he is doing so in a very formal and dignified manner. He is discussing the state of the Union, and he is also discussing the issue of slavery. He is saying that the Union is in a state of crisis, and that the issue of slavery is the cause of this crisis. He is also saying that the President has a duty to maintain the Union, and that he is doing so to the best of his ability.

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

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1. The first of the three conditions is that the system must be in a state of equilibrium. This is a necessary condition for the system to be in a state of equilibrium. The second condition is that the system must be in a state of equilibrium. This is a necessary condition for the system to be in a state of equilibrium. The third condition is that the system must be in a state of equilibrium. This is a necessary condition for the system to be in a state of equilibrium.

and the labor of humanity will have
 to be very different. I believe the kind of
 work that will be done will be very different.

Wochenschrift der Naturforschenden Freunde in Berlin

THE UNIVERSITY OF CHICAGO

THE
ACCOMPLISHMENT
OF THE
PROPHECIES,
OR THE
Approaching Deliverance of
the CHURCH.

A work, wherein it is proved, that the *Papism* is the *Antichristian Empire*; that that *Empire* is not far from its *ruin*; that the *present persecution* may end in *three years and a half*. After which, the destruction of *Antichrist* shall *begin*, which shall be *finished* in the beginning of the *next Age*; and lastly, the *Kingdom of Jesus Christ* shall come on the *Earth*.

The second Edition Corrected and Enlarged by almost a third part, and the explication of all the *Visions* of the *Revelation*, and of many Chapters concerning *mystical Theology*.

Tome the second.

Written in French by Mr. PETER JURIEU, the present Minister of the *French Church* at *Rotterdam*. And from this second Edition faithfully Englished.

LONDON, Printed in the Year 1687.

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THE
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THE SECOND PART.

Of the end of the *Antichristian Empire*; when it must be *destroyed*; the circumstances of its ruin, and what shall be the *Estate* of the Church after the ruin of that *Empire*.

CHAP. I.

Of the duration of the Kingdom of Antichrist. A refutation of that dream, that it must last but three years and a half. Ten Arguments which demonstrate, that that supposition is false and impossible.

IN the *First Part* of this Work, we have found *Antichrist* and the *Antichristian Empire*; in this we proceed to seek out the time and the circumstances of its end. That we may succeed well in this enquiry, we must do *four* things. I. We must know, *how long the Antichristian Empire must last*. II. We must

Part. 2. must see, *where we ought to begin the 1260 days*, which the Holy Spirit assigns it. III. Afterwards we shall see, *where they must end*. IV. And lastly, we shall seek for that which hath not yet been found in the *Revelation*, that is, *the circumstances of the fall of that Antichristian Empire*. We shall begin with that question, which we have above laid down as the chiefest one; that is, *The time of the duration of that Antichristian Empire*.

The importance of this question, whether *Antichrist* must reign 1260 days, or 1260 years.

The *Roman Church* supposeth, that this duration cannot be above three years and a half, *i. e.* 1260. *natural days*; and we pretend, this must be understood of 1260. *prophetical days*; which are 1260. *years*. 'Tis so important a matter, that on this all the rest depends. If this supposition of the duration of *Antichrist* meerly and simply for *three years and a half*, be false, all that the *Roman Church* saith of *Antichrist*, is false. And if we have reason to say, that the *Antichristian Empire* must endure 1260. *years*, this Empire must of necessity have begun a long time since; and having begun a long time ago, it must of necessity also be the *papism*. This is therefore a particular, which we must carefully mind; and in the beginning we must lay down these three indisputable principles.

The 1260 days. The 42 months. The three years and half a time, times, and half a time are the same period.

I. That the duration of the 1260. *days*, wherein the woman in the 12th Chap. of the *Revelation*, must be fed in the desert; which is also called in the same place *a time, times, and half a time*: The 42 *months*, during which the *Court* must be left to the *Gentiles*, according to what is said in the 11th Chap. The 1260 *days*, during which the *two witnesses* are to prophecy clothed in sackcloth, as 'tis fore-told in the same 11th Chapter. And lastly, the 42. *months* given to the first *beast* of

of the 13th Chapter of the *Revel.* to exercise his power. All these different periods, I say, are one and the same period, and signify the duration of the *Antichristian Empire*. This can't be disputed.

The *second* principle is this, that in that Prophecy, the *days*, the *years*, and the *months*, may be taken for *natural* days, months, and years; or for *prophetical* ones, a *day* for a *year*. This might signify natural days: for sometimes the Prophets do so speak; they reckon the time as other men do. *Jeremy* reckon'd 70 *years* for the duration of the captivity; and these years are natural ones. 'Tis certain also, that in the period of the *thousand years*, designed for the reign of the *Church* after the destruction of *Antichrist*, the years are taken for *natural* years.

Sometimes the Prophets count the time as other men do.

But it is not less certain, that these days and these years may be taken mystically for *prophetical* days and years. 'Tis confess'd, that the 70 *weeks* of *Daniel* signify 70 weeks of years. God said to *Ezekiel*, *Thou shalt sleep on thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lye upon it, thou shalt bear their iniquity. I have appointed thee each day for a year.* God said to the Israelites, *according to the number of the days in which ye searched the Land, even 40 days, each day for a year, shall you bear your iniquities, even 40 years.* This could not be obscure to the *Israelites*, who were accusom'd to this style; and who knew there were weeks of years in their *Calendar*, as well as weeks of days; and that a week of years answered to that of days, one year for one day?

The *Papists* cannot deny, but that the 1260 *days* may signify 1260 *years*. Chap. 9. Chap. 4. v. 4. 6.

Numb. 14. 34

The *third* principle is this, that here the number of three years and a half, 42 months, and 1260

A a 3 days,

Part. 2. *days*, cannot signify an *indefinite time*. As it sometimes happens, that the Holy Spirit by a determinate number means an undetermin'd one. A way that would be extremely advantageous to the partisans of *Rome*. For when one shall have demonstrated, that 'tis absolutely impossible, that that which is predicted concerning the *Antichristian Empire*, can be fulfilled in the compass of three years and a half, it would be very useful for them, if they could say, we must not take this so strictly in the literal sense; that it may signify three times ten, three times twenty, or more, according as the Holy Spirit oftentimes means an indefinite number by a definite one. But here that cannot be. There are certain numbers by which the *Prophets* use to describe an indefinite time, by reason of a certain privilege those numbers have. As that of three, because 'tis the first odd number, & the number of the persons of the *Trinity*; that of seven, because of the seven *days* of the *creation*; that of twelve, because of the twelve *Patriarchs*, the twelve *Tribes*, and the twelve *Apostles*; that of 100, and that of 1000, because these are numbers, that according to the custome of men, are often designed to signify a great undetermin'd quantity. But we shall not find any examples of broken numbers, as that of three and a half, of 42, and 1260 taken for indefinite numbers. 'Tis true, the *Revelation* speaks of the 144 thousand sealed ones. Now the number of 144, is not less a broken one than that of 42. But 'tis, because 144 is the product of that of 12 multiplied by it self. The Holy Spirit takes twelve thousand sealed persons of every *Tribe*, 12 times 12 make 144. Here a reason can't be given, why God should choose 1260 *days* to mark out an indefinite time.

The number 1260 must be a definite number, not an indefinite one.

time. There is no middle way therefore; they must be so many *years*, or so many simple *days*. So that when we shall have proved, that the course of this *Empire* is not three *years* and a *half*, we shall have proved also that 'tis 1260 *years*. To prove that 'tis not three *years* and a *half*, we need but run through the *History* of this *Empire*, according as we find it in the book of the *Revelation*.

Part. 2.
It must be
1260 *years*,
or 1260
days, and
no more.

First of all we must know, that according to the greatest part of *Interpreters*, almost the whole *Revelation* is spent in fore-telling us, and setting in order the events that must happen to the *Church* during this reign of *Antichrist*. At least, it is certain, that 'tis the subject of one half of this book: the 11th 13th 14th 15th 16th 17th 18th and 19th Chapters contain the *birth*, *progress*, *finishing*, *ruin*, and *fall* of this *Antichristian Kingdom*. Let any one judge, if there be any likelihood, that this only *prophetical book*, which the *Apostles* have left us for the time of the *N. Testament*, moves but upon three *years* and a *half*, and hath omitted the events of almost two thousand *years*. So that the general *Idea* of this *Prophecy* can't bear this imagination; but let us come to particulars.

The first
Argument
against the
three *years*
and half.
One half
of the *Re-*
velation
would be
taken up,
in giving
an account
of the e-
vents of
only three
years and a
half.

Second, The 11th Chapt. begins to speak of this *Antichristian Empire*; but because this is but as a general *History*, and an abridgement, 'tis in this general account, that the vision of the three *years* and a *half* is hid, and 'tis from hence it hath been taken. Let us see if this can agree with the places where the Prophet enlargeth this short description. We have in the 13th Chap. a representation of this *Empire* under the emblems of two *beasts*, of which one had seven *heads* and ten

Second Ar-
gument,
these three
years and a
half can't
agree with
what is said
of the first
beast in the
13th Chap.
of the *Re-*
velation.

Part. 2. *horns*, and the other but one *head* and two *horns*. We there see in the first place a beast with seven *heads* and ten *horns*. It hath been confessed to us, that this is *Antichrist*. We have proved, that the word *beast* signifies an *Empire*, consisting of a *founder* and his *successors*. Now see a fine succession, and a very considerable time, that same of *three years and a half*, to be called an *Empire*, and to be meant by a *beast*. Certainly this beast with seven *heads* and ten *horns*, is the *Roman Empire* in its whole extent, from its founder *Romulus* even to *Antichrist*, who must be according to *Bellarmino*, the last *Roman Emperour*, though without the *name* of a *Roman Emperour*. And this *Roman Empire* is brought in anew expressly, for the seventh *head* with ten *horns*, which make *Antichrist*, i. e. the ten *Kings* his vassals; which give him their power. In truth, *three years and a half* would they well deserve, that the Holy Spirit should represent them to us, and lay before our eyes afresh, all this great *Empire* of almost 3000 *years* duration? For by the confession of our adversaries, the *Roman Empire* doth yet last, and shall continue even to *Antichrist*, who shall be the last *King* of it. Now there is about two thousand four or five hundred *years* since the first foundation of *Rome*. Moreover *Antichrist* is the seventh *head* of the *Roman Empire*. This is so evident, that it can't be gain-sayed. Now must there not be some proportion between the *heads* and their *durations*? The *head* of the *Kings* lasted near 200 *years*, that of the *Emperors* above 500 *years*: what proportion is there between so long a duration, and this of *three years and a half*? As for us, we pretend, that the last *head* must endure as long as the other six. *Rome* under *Kings*, Con-

suls,

suls, Deceivers, Tribunes of the people, perpetual Dictators, and Emperors hath lasted about 1250 years; it must be as long under the *Popes*. But at least, the *head of Antichrist* should last at *Rome* some ages, to have its duration proportionable to that of the other *heads*. It signifies nothing to us what period is assigned to it, provided it be not that of *three natural years and a half*.

For we have proved that if it can't be taken for three *natural* years and a half, it must necessarily be taken for *prophetical* years.

Thirdly, In the same Chapter, the same *Antichristian Empire* appears again under the form of a second *beast*, that hath but one *head* and two *horns*. Yet once more, see a great mystery, for a matter that is to endure but *three years and a half*, in a period of 2000 years. Of the first *beast* the Prophet saith, that *it was given to him to make war with the Saints, and to overcome them; and also to him was given power over every Tribe, Tongue and Nation*. And of the second, that he should *deceive them that dwell on the Earth, by reason of those miracles, which he had power to do, &c.* and that all, both *small and great, free and bond* should receive his mark in their hand, and in their foreheads. Afterwards 'tis said of this *Antichristian Empire*, under the emblem of a woman sitting on a *beast with seven heads and ten horns*, that *all the Kings of the Earth have committed whoredom with her, that she made drunk all the Inhabitants of the Earth with the wine of her whoredoms, and that all the Nations drank of the wine of her whoredom*. This signifies two things; one, that this *Antichristian Empire* must subdue all Nations; the second, that it must seduce them by its signs and

Third Arg.
in three
years and a
half *Anti-
christ* can't
prevail
over the
Nations of
the earth,
neither by
violence,
nor by se-
ducing
them.

Part. 2. and false miracles. Now can any one imagine, that *three years and a half* suffice, first to conquer an *Empire* and overcome all *Nations*; secondly, to seduce and pervert them, and bring them to deny the *Christian Religion*. If *Antichrist* were to use that method that is used in *France*, and were to use no other but that, it may be in *three years and a half*, he could make many *Kingdoms* abjure *Christianity*, as in *six months* he hath made the *reformation* be abjured by more than a *million of persons*. But 'tis plain, the *Antichrist* of the *Papists* is not to use this way. So that one may say, the *Clergy of France* have outstript their *Antichrist*, and that there never was a more hellish sort of *persecution*. It is clear, I say, that *Antichrist* is to carry away men by seducing them; for otherwise, why should he work *signs and miracles*? and though he were to pervert the *Christians* with *Dragoons*, at least certainly he ought to have conquer'd them by arms before hand, and have overturn'd every other *Empire*. Can he conquer all the *World* in *three years*? where are the examples of so swift a conquest? *Alexander the Great* is represented in the vision of the four *Beasts*, as a *Leopard*, by reason of the speediness of his conquests. Yet he spent more than *three years and a half*, and had conquer'd but one part of *Asia* when he died. Are *three years and a half* sufficient to reassemble the *Jews* from all the *Countries* of the *World*, to makethem *masters* of the whole *Universe*, to re-establish the *mosaical worship*, and rebuild the *Temple of Solomon*? Only the building of the *Temple* the first time, took up *seven years*. They labour'd more than *40 years* about that of *Herod*; and this of *Antichrist*, which will apparently be more magnificent, shall be finish'd in a few

few months. If there were therefore nothing else Part. 2.
but what were to be done by the violence of *Antichrist*, according to the very supposition of the *popish Doctors*, it would be impossible to be done in 30 years.

How much more impossible is it, that he should attain his end in so short a time, in what he is to do by the means of *seducing*? His false Prophet must seduce all the inhabitants of the Earth, *i. e.* all the Subjects of the *Roman Empire*, according to the style of the Writers in those times, who defined the *Roman Empire* by the habitable earth. There must be much more time to *seduce* the Nations than to *conquer* them. If *Antichrist* was to establish his *Religion* by *violence* only, it might be said that in building up his *Empire* he would build up his *Religion*; but it is clearer than the day, that he must *perswade and seduce*. 'Tis for this purpose that he worketh *Signs*. There's no need of *miracles* to establish a Religion by arms. The Prophecy saith expressly, that *he shall make drunk the Nations of the Earth with the wine of his whoredoms*. Which signifies great obstinacy, drunkenness of mind, persuasion. Now behold a strange thing, in *less than three years and a half*, a *seducer* utterly destroys the whole *Christian Religion*, and by the means of *perswasion* seduces all the *Christians*, and perswades them to become *Jews*.

Fourthly, We have in the 14th Chap. an abridgement of the *History* of the ruin of spiritual Babylon. *She is fallen, she is fallen, Babylon that great City*. We have proved before, that *Babylon* and the *Antichristian Empire* are the same thing. Now the Prophet in this Chapt. concerning the end of the *Antichristian Empire*, maketh two periods of

Fourth Argument; the meer fall of the *Antichristian Empire* must take up more years, according to the 14th Chap. of the Revel.

of

Part. 2. of his last ruin; the first is called the *harvest*. Then
 c. 14. 8. *he that sate on the Cloud thrust in his sickle on the*
 v. 16. *Earth, and the Earth was reaped.* The second is
 v. 19. *called the vintage. And the other Angel thrust in*
his sickle into the Earth, and gathered the Vine of
the Earth, and cast it into the great wine-press of
the wrath of God. It is plain, at least, that these
 two periods must be distant one from the other,
 as much as ordinarily the harvest is from the vin-
 tage. Now 'tis well known, that the prophecies
 represent in a *little*, what the events shew in the
great; and consequently as the harvest is many
 days distant from the vintage, it will be necessa-
 ry that the two parts of the fall of the *Antichri-*
stian Empire, should be many years distant one
 from the other. Now if meerly the *fall* of the

Babylonish Empire takes up *many years*, the *flou-*
ishing and the strength of this Empire must take
 up much *more time*. An Empire so strong, can't
 be ruin'd in the *twinkling of an eye*, and in *one*
months time. Moreover, there must be an *interval*
 of rest *between* the harvest and the vintage. All this
 necessarily supposeth more than *three years and a*
half.

The 15th and 16th Chapt. contain the vision of
 the *seven viols* of the wrath of God, that must be
 poured out on the Earth. It is evident that all
 these seven viols respect the *Antichristian Empire*.
 The first plague is an ulcer, that seizes on the
 c. 16. 2. *men that had the mark of the beast.* The 5th viol
 v. 10. *is cast on the seat of the beast*; at the seventh, *the*
 v. 19. *great City*, which is the same beast, *is divided*
 c. 15. 2. *into three parts.* And before the viols were given
 to the seven Angels, *they that had obtained victo-*
ry over the beast, over his image, over his mark,
and over his name, are represented as rejoicing in
 the

the presence of the seven Angels, that had received the seven plagues. Fart. 2.

Fifthly, All this makes it appear, that these *seven viols* are *seven periods*, included in the duration of *Antichrists Empire*, under which God must pour out his terrible judgements on that Empire. These *seven periods* must divide his duration into seven parts, very near equal, even though one should suppose that the seven periods contain this *whole* duration, every *viol* and every *period* would have but *six months* to last, according to the supposition of the *Romish Doctors*. The truth is; that these *seven viols* are included in the *half* of the duration of *Antichrists Empire*, or a little more; For 'tis the History of the *fall* of that *Empire*. If it lasts but *three years and a half*, it is necessary, that at the least it should be two years a growing; so there will remain no more than eighteen months for these seven viols, and to every period we must assign a little more than two months. This is very plainly absurd. There is no example of the like matter in all the Prophecies. The *seven seals*, the *seven trumpets* of the *Revelation* contain *many ages*; 'tis ridiculous to suppose that the *seven viols* contain but *some months*. We shall see afterward, that every *viol* extends it self to more than a 100 years.

Sixthly, The 17th Chapt. represents to us the *Empire* and the *Religion* of *Antichrist*, under the emblem of a *woman* sitting on a *beast* with seven *heads* and ten *horns*. 'Tis said, this woman must *make her self drunk with the blood of the Martyrs*. That first of all, the *ten Kings* must *give their power to the beast*; that afterwards, they must *fight against the Lamb* in favour of the *beast*; and that at last, these

The fifth Argument, the seven viols of the 15th Chap. are seven periods of the fall of the *Antichristian Empire*; & every one of these periods contains more than an Age.

The sixth Argument, what is foretold in the 17th Chap. cannot come to pass in three years and a half. c. 17. 6. v. 12. v. 14.

Part. 2. these very same Kings must change their side and
 v. 16. their opinion, *Strip the whore, make her desolate, eat her flesh, burn her with fire: can so many changes in mens spirits, and in the world, can so many revolutions happen in three years and a half?*

v. 10. In the same Chapt. we find a head that lasts a little. *The seven heads are seven Kings, five are fallen, the other is not yet come, and when he cometh, he must continue a short space.* I once believed, that *he that was to come, and was to continue a little time*, was *Antichrist*. But looking more carefully into the *Text*, with reference to the events, 'tis plain that that can't be. We must therefore, by him *that was to continue a little time*, understand the eighth King. *And the beast that was, and is not, even he is the eighth King.* And this King is the second part of the head of the *Emperors*, which being divided into two, *Christian Emperors*, and *Pagan* ones, makes eight heads, or eight *Kings*, together with the other six. This eighth head, which is that of the *Christian Emperors*, in truth lasted but a very little while, viz. from *Constantine* to *Valentinian*, who was assassinated by *Maximus*, about 130 or 140 years. See what the Holy Spirit calls a *little time*. Judge if the *Empire of Antichrist*, that must last longer than the eighth head, must last but *three years and a half*.

The 7th Argument, the duration of the Empire of old Babel is the figure of the duration of the Antichristian Empire.

Seventhly, The 18th Chap. contains a larger description of the last ruin of this *Antichristian Empire*. 'Tis there represented, as a great City called *Babylon*, rich, merchandizing, pufft up with the concourse of people, and of their riches carried thither for many ages.

Its inhabitants are described, as Merchants grown

grown rich by its commerce. She is described as *Part. 2.*
a *City* abounding in *pleasure*, as well as in *riches*.
For all that contributes to pleasure and luxury,
enters into this description. *Gold, silver, precious* Chap. 18.
stones, pearls, purple, silk, sweet smelling vessels, and v. 12. 13.
most precious wood; brass, iron, marble, cinnamon, v. 22a
perfumes, ointments, incense, wine, oil, musicians,
players on the harp, pipers, trumpetters; In con-
science, is this the description of an *Empire* and of a
City, that must last but *three years and a half*; that
in that little space of time must be built, raised, en-
riched, and ruined?

First of all, the *Antichristian Empire* is called
Babylon, because ancient Babylon was its type and
figure. That Empire of old *Babel* lasted *many*
ages; and should these *many ages* be the *type* and
figure of these *three years and a half*? Can this
be said or thought? It happens well, that the
Prophets represent *future* things that are *great*,
by *types* that are much *less*. This is the very *na-*
ture of types. They are little *draughts* of that,
which the event must produce at *large*. So *days* in
the types, must naturally represent *years*. But
'tis absurd to say, that *years* in the types repre-
sent but *days* in the things signified by the
types.

Eighthly, Moreover, doth a *City* become *rich in*
three years and a half? What kind of commerce
then must that of this *Antichristian Empire* be,
that shall make the fortunes of her merchants in
so *little* a time? The H. Spirit borrows these *fi-*
gures from what is done and seen in humane life.
'Tis seen therein, that *Cities* become rich and
powerful by *long commerce*. But never were any
of them seen to attain to a surprizing greatness, by
two or three years commerce.

The 8th
Argument,
Spiritual
Babel is re-
presented
as a *City*
enriched
by a long
commerce.

Lastly,

Part. 2.
The 9th
Argument,
spiritual
Babylon is
represent-
ed as ha-
ving en-
joyed a
long peace.

Lastly. A *City* and an *Empire*, that are raised and destroyed in *three years and a half*, have not time to gather together voluptuous things, and to enjoy them. It must *always* fight to conquer, to grow greater; or to defend it self. If the *Antichristian Empire* lasts but three years and a half, this is not too much to establish its greatness by sword and by fire, and to repell that force that must destroy it. Of necessity *Antichrist* and his adherents must *always* be in *violent motion*; in *trouble* and in *war*. Whereas the description of *spiritual Babylon* imports the possession of a *long peace*, during which she must heap together both all the riches, and all the pleasures of the World.

The 10th
Argument,
the ruin of
the Baby-
lonish Em-
pire accord-
ing to its
description
in the 19th
Ch. cannot
be wrought
in three
years and a
half.

The 19th Chapt. is the last, wherein the *ruin* of this *Empire* is described to us. We there see him who is called, *the faithful and the true, and the Word of God*, i. e. J. Christ, that prepares himself for the combat, that causes the armies of Heaven to follow him, that calls all the birds of Heaven and all the beasts of the Earth to the slaughter, that gives battels, that obtains the victory, that casts the beast and the false Prophet into the lake of fire and brimstone. For *this* alone, *more* is necessary than *three years and a half*. For an Empire *so vast*, *so large*, and *so strong* as that of *Antichrist* must be, is not destroyed in a *few days*.

CHAP. II.

The last Argument against the Chimera of three years and half, taken from the time, during which the Temple was prophan'd by Antiochus. Four quite different times set down for that in Daniels Prophecies. An explication, and a reconciling of those four times. An application of these four times to the Kingdom of Antichrist, and the ruin of that Kingdom.

I Draw my last Argument against this chimerical duration of *three years and a half*, from the most famous of all the types of *Antichrist*, viz. *Antiochus Epiphanes*. 'Tis he that persecuted the Church, that oppressed it; that defiled the Temple, that caused the daily sacrifice to cease for the space of *three natural years and a half*. Wherein it is evident, that God hath set him as a type of *Antichrist*, who during the space of *three prophetic years and a half*, was in like manner to seize on the Church, to fill the Temple of God with Idols, and make the pure service of God, the continual sacrifices of praises and prayers, which God hath reserved for himself alone, to cease. Now we must remember this maxime, which we have already advanced in the fore-going Chapter, viz. that types are enigmatical, and short pictures of great events, great in their extent as well as in their qualities. This maxime is evident, it hath no need of proofs. And according to this principle, seeing the times must be short, as well as the other

Types are short pictures in a little.

Part 2. strokes, it is clear, that *contracted years* cannot be better represented than by *days*, not by *months*, for a month is the *revolution* of the *Moon*, and consequently it can't be proper to represent the *revolution* of the *Sun*, which is a quite different *Star*. But the *day* and the *year* are the revolutions of the *Sun*; the *year* is the *great* revolution, the *day* the *little* one. If one would represent in short the *great revolution* of the *Sun*, one can't do it better than by the *small revolution* of the *same* *Star*. And thence I conclude, that the oppression of the Church by *Antiochus*, who was the *type*, having lasted 1260 *little revolutions* of the *Sun*, they must represent *so many* of the *great revolutions* of the *same* *Star*. I spend a Chapter on this last proof, because in the duration of the oppression of the *Jewish Church* by *Antiochus Epiphanes*, there are considerable difficulties, which spring from the differences of the *Prophecies* of *Daniel* and the events, such as the *first* book of the *Macchabees* represents them to us. I hope that the clearing these difficulties about the duration of the persecution of *Antiochus*, will give us such light into the duration of the Kingdom of *Antichrist*, as will please the curious:

Four times
noted by
Daniel for
the duration
of *Antiochus's*
persecution.

We must therefore observe, that the Prophet *Daniel*, describes the time of the duration of the persecution that was to befall his nation, in *four* different manners.

First of all, he saith in the eighth Chap. after having spoken of *Antiochus Epiphanes*, under the embleme of the little horn; *Then I heard one Saint speaking, and another Saint said unto that certain Saint that spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden*

C. 8. v. 13.

trodden under foot? And he said unto me, unto 2300 Part 2.
days; then shall the Sanctuary be cleansed. v. 14.

Daniel reassuming the affair of Antiochus in the eleventh Chapter, and continuing it in the twelfth, observes three times. And one said to the man ^{Cap. 12.}
clothed in linnen, which was upon the waters of ^{v. 6, 7.}
the river, How long shall it be to the end of these wonders? And I heard the man clothed in linnen, which was on the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times and a half: It is plain, this signifies one year, two years, and half a year, three years and a half. So then you see the second time.

The third is observed in the same Chapt. And ^{C. 12.}
from the time that the daily sacrifice shall be taken ^{v. 11.}
away, and the abomination that maketh desolate set up, there shall be 1290 days.

Lastly, The fourth time is found in the following verse, Blessed is he that waiteth, and cometh to ^{v. 12.}
the 1335 days. See then four different numbers.

Two thousand three hundred evenings and ^{2300.}
mornings.

A time, times and half a time, that make three ^{1260.}
years and a half, and days.

One thousand two hundred fourscore and ten ^{1290.}
days.

And lastly, one thousand three hundred and thirty ^{1335.}
five days.

I do not know whether any Interpreters have ^{The mystery of the four numbers.}
understood the mystery, but see how I explain it.

First, we must know, that the first number of 2300 mornings and evenings, must not be taken for 2300 days, as Interpreters take it; which forces them to go back to the very beginning of the reign

Part 2. of *Antiochus*. Two thousand three hundred mornings and evenings taken for so many *days*, make six *years*, four *months*, twenty *days*. The prophana-
 2300 mor-
 nings and
 evenings
 make but
 1150 days.
 tion ended in the 148th year of the *Æra* of the *Seleucida* as we shall see. So that we must go back even to the 142 *year*, to find there the beginning of these six *years*, four *months*, and twenty *days*. And it were necessary that the prophana- tion of the Sanctuary, and the cessation of the daily sacrifice should *then begin*. For the Prophet speaks expressly of the *cessation* of the *daily sacrifice*. *How long shall be the vision concerning the daily sacrifice?* And he receives this Answer, for 2300 *evening and mornings*. Yet 'tis certain, by the History of the *Macchabees*, and by the *Prophecy* of the twelfth Chapter of *Daniel*, that the prophana- tion of the Sanctuary, and the cessation of the daily sacrifice, *begin* not till *three years after*, viz. the 145 *year* of the *Æra* of the *Seleucida*. I am persuaded therefore, that we must understand by it, two thousand three hundred *sacrifices* of the *evening* and the *morning*. And this will not be scrupled by him that shall consider, *First*, That it is not usual in the holy Tongue, nor in any other, to say, *two evenings and mornings*, or *three evenings and mornings*, meaning *two days*, *three days*, &c. *Secondly*, That the cessation of this daily sacrifice that was offered morning and evening, being here spoken of, to this question, *How long shall be the vision concerning the daily sacrifice*; a more proper and intelligible answer than this cannot be given, viz. It shall be for *two thousand three hundred evenings and mornings*. That is to say, There shall be an interruption of *two thousand three hundred sacrifices*. So that this number makes *one thousand one hundred and fifty days*. See then these four numbers.

1. Eleven

1. *Eleven hundred and fifty days*, which make Part 2. *three years, two months, and ten days.*

2. A time, times, and half a time, which are *three years and six months.*

3. One thousand two hundred fourscore and ten days, which make *three years and seven months.*

4. One thousand three hundred thirty five days, that make *three years, eight months, and fifteen days.*

In the whole taking *thirty days* for every month, a round number, which the Holy Spirit hath chosen, to avoid *broken numbers* arising from the inequality of the months: Which appears by this, that in the *Revelat. 42 months* and *1260 days*, are taken for the same thing. 'Tis so, if *30 days* be assigned to every month.

These four numbers are different, and the later always exceeds the former. There is six months and five days difference between the least and the greatest. How can we reconcile this with the History? We find this *history* in the four first Chap^r of the first book of *Macchabees*. Though this book be *not Canonical*, it deserves however a very great esteem, and I do not at all doubt but it was left to the Church by a singular Providence of God, that by it we might see the truth of *Daniel's Prophecy*; and at the same time to instruct us in the different periods of the duration and end of *Antichrist's Kingdom*, shadowed forth by that of *Antiochus*. See then how we must frame the *Chronology* of the four first Chapters of this Book, to the end we may find an admirable agreement between the *events* and these *four numbers* in the Prophecy.

To understand what we are about to say, it must in the first place be observed, that *two things*

The first Book of *Macchabees*. is a book that deserves esteem.

Part 2. usually are *Confounded*, that must be very carefully *distinguish'd* in the persecution of *Antiochus*: We must observe four periods in the persecution of *Antiochus*. the first is; *the prophanation of the Sanctuary*, the second is *the cessation of the daily sacrifice*. 'Tis suppos'd, that they are the *same thing*, or at least that these two things *lasted one as long as the other*.

Which is *not so*; for the prophanation of the Sanctuary *began some months before* the cessation of the daily sacrifice, & also it *ceased sooner*. For the daily sacrifice *began not again*, till *some months after* the sanctuary had *ceased* from being prophan'd; see then the four Periods that must be observ'd in the persecution of the *Jewish Church* by *Antiochus*.

The *first*, from the ceasing of the *daily Sacrifice*, till its first beginning again.

The *second*, from the beginning of the prophanation of the *Temple* by the *Gentiles*, to the purification of the *Temple* begun by *Macchabeus*.

The *third*, from the beginning of the prophanation of the *Temple* by the *Gentiles*, to the finishing the purification of the *Temple* by *Judas Macchabeus*.

The *fourth*, from the beginning & the first prophanation of the *Temple* by the *Gentiles*, to its dedication & consecration, which was the very same day that the *first daily sacrifice* began again.

The *four numbers* in the Prophecy answer to these *four Periods*.

1. The first number of 2300. evenings and mornings, answers to the cessation of the daily sacrifice; as is clear, and this signifies, that from the *ceasing of the last daily sacrifice* to the *first beginning again of the daily sacrifice*, there was to be an interruption of 2300. sacrifices. i. e. 1150 days, which make *three years, two months, & ten days*.

2. The

2. The number, of a time, times and half a Part 2. time, i. e. three years and six months, answers to the period, that ran out from the first prophanation of the *Temple* by the *Gentiles*, to the beginning of the purification of it by *Judas Macchabeus*. And this signifies, that from the first prophanation, to the beginning of the purification, there were exactly 3 Years and 6 Months.

3. The third Number, which is 1290. days, answers to the period that ran out from the first prophanation of the *Temple* by the *Gentiles*, to the finishing the purification by *Macchabeus*: and this signifies, that from the first prophanation of the *Temple*, to the finishing its purification, there were 1290 days i. e. three Years and seven months.

4. Lastly, the fourth number, which is 1335. days, answers to the period that ran out from the first prophanation of the *Temple*, to its dedication and consecration. And this signifies, that from this first prophanation to the feast of the dedication, there were 1335. days i. e. three years, eight months and fifteen days.

The three last periods begin at the same point viz. the prophanation of the *Temple* by the *Gentiles*; but they end at three different points. One at the beginning of the cleansing of the *Temple*, the other at the end of this cleansing, and the third at the day of consecration, or dedication. 'Tis to this *Chronology*, that we must accommodate the *History* of the first Book of the *Macchabees*, as we shall presently do.

First, we must find a fixed and a certain point in the *History* of the *Macchabees*, and the persecution. See, 'tis that of the consecration and dedication of the *Temple*. And on the 25th day of the 9th month, which

The Chronology of the persecution according to the books of the *Macchabees*.

Part 2. *which is the month Kaslen, in the 148 year, they*
 1 Macc. c. 4. *arose betimes in the morning, and offer'd the sacri-*
 v. 51, 53. *fice, according to the Law, on the new Altar, which*
 34 *was dedicated the same time, and the same day,*
wherein the Nations had prophaned it. This is the
day of the dedication. This is the beginning again
of the first daily sacrifice. We have seen, that
from the beginning again of the first daily sacrifice,
reckoning backwards, we find 2300 sacrifices in-
terrupted, i. e. 1150 days, or three years, two
months, and ten days; and consequently the cessa-
tion of the first daily sacrifice must fall on the 15th
day of the seventh month of the 145th year of the Era
of the Seleucide. For from the tenth day of the se-
venth month of the year 145, to the 25th day of the
ninth month of the year 148, there is exactly three
years, two months and ten days.

We have also seen, that from the dedication of the *Temple*, which is the same day with that of the daily sacrifice's beginning again; counting backward to the first prophanation of the *Temple*, there are 1335 days. i. e. *three years, eight months and fifteen days.* And since the day of the Dedication falls on the 25th of the ninth month, of the 148th year of the *Seleucide*, the first prophanation of the *Temple* must fall on the *fifth* of the *first* month, of the year 145; and consequently, that the *Temple* was prophaned *six months* and some days before the ceasing of the daily sacrifice. But for the greater clearness, we must relate the *History* as 'tis in the *Macchabees*, and fix it to its true times.

The History of the first book of the *Macchabees* fixed to its true times. 1 Macc. c. 1. v. 21, 22, 23.

In the 143 year, *Antiochus* having overcome *Pro-*
lomy King of *Egypt*, passed by *Jerusalem*; took it, pillag'd it, and carried away the vessels of the *Temple.* Now after *Antiochus* had smitten *Egypt*, he returned again in the 143 year, and went up against *Israel*.

Israel and Ierusalem with a great multitude, and Part 2.
 entred proudly into the Sanctuary, and took away
 the golden Altar, and the Candlestick, and all the
 vessels thereof. This is not that which is called the
 prophanation of the Sanctuary. For 'tis idolatrous
 and impure worship, that prophane the house of
 God; 'tis not violence and pillaging it. And after <sup>1 Macc. 1.
 v. 30, 31, 32,</sup>
 two years fully expired, the King sent his chief Col- ^{33, 34, 35.}
 lector of Tribute, who came to Ierusalem with a
 great multitude. And spake peaceable words to
 them, but all was deceit; for when they had given
 him credence, he fell suddenly on the City, and smote
 it sore, and destroyed much people of Israel, and took
 the spoils of the City, and set it on fire, &c. Then built
 they the City of David with a great and strong wall,
 and made it a strong hold for them. Then it was the
 prophanation began; after two years fully expired,
 reckoning from the 143d year inclusively, this falls
 on the beginning of the year 145 in the first month.
 'Twas then, I say, the Temple was prophaned by
 the Apostates of the Iewish Nation. This also is
 what that Author saith expressly. For it was a place ^{v. 36. 37.}
 to lye in wait against the Sanctuary, &c. They shed
 innocent blood on every side of the Sanctuary, and de-
 filed it. That is to say, Menelaus the Apostate Sa-
 crificer, sacrificed together with his fellows in the
 Temple to the Heathen Gods.

But observe, the daily sacrifice did not yet cease.
 The Apostate Menelaus did what Abaz the father
 of Hezekiah had done, and what Manasseh had
 done; he prophaned the Temple by false worship;
 however, without causing the worship of the true
 God to cease. There 'tis Apostates begin. At first
 they would fain reconcile God and the Devil,
 afterwards by degrees they advance to a total
 Apostacy.

Part 2.

p. 54.

1 Mac. 4.
26. &c.

Antiochus's men were six weeks a building the City of David to make a Citadel of it: when that was done, they thought themselves strong enough to undertake every thing. They finisht what they had begun, entirely abolisht the Mosaical worship, & caused the daily sacrifice to cease six months and five days after the prophanation of the Temple, the tenth day of the seventh month. Two months and five days after they arrived at that height of boldness, as even to put the Idol of Jupiter Olympius in the Temple of Jerusalem. In the fifteenth day of the month Caslen, in the 145th year, they set up the abomination of desolation on the Altar of the Lord, and built Altars in all the Cities of Judah on every side. This desolation lasted till the tenth day of the seventh month, of the year 148, the day wherein Macchabeus entred again into Jerusalem, visited the Holy places, and undertook the cleansing of them. Then said Judas and his brethren, our enemies are discomfited, let us go up to cleanse and dedicate the Sanctuary. And all the Army met together, and went up to the Mountain of God, and saw that the holy place was forsaken, and the Altar prophaned, &c. And Judas chose Priests of blameless conversation, &c. who cleansed the Sanctuary, and bare out the defiled stones into an unclean place.

I suppose, I say, that this work was begun the tenth day of the seventh month of the year 148. And so from the tenth of the first month of the year 145, there are exactly three years and a half, the very time marked by the Prophet for the duration of the prophaning of the Sanctuary. Then therefore this prophanation of it ceased.

Afterwards, I suppose, they were one entire month in cleansing the Temple, and carrying away the filth, which the Heathens had laid in it, and taking

taking away the stones of the Altars that had been Part 2.
built, and of the great Altar that had been prophaned by the Idol of *Jupiter Olympius*. Add one month, *i. e.* thirty days to 1260 days, you make 1290 days, which is the account we find in the 11th verse of the 12th Chapter of *Daniel*. *From the time that the abomination of desolation shall be set up, shall be 1290 days*, which are three years and seven months, that is to say, since the prophanation of the Temple to the finishing its purification.

But after the finishing this purification, the Temple was not yet in a condition to sacrifice in. For they were fain to build a new Altar, and make utensils all new, in the place of those that had been either taken away, or prophaned.

To do this, no less than 45 days were necessary; and these are the 45 days added to 1290, that make the number 1335 days, of which the Prophet saith, *Blessed is he that waiteth, and cometh to the 1335 days*. And 'tis at the end of these 1335 days, reckoning from the prophanation in the beginning of the year 148, that the dedication was made in the year 148. on the 25th day of the ninth month. Therefore 'tis the Prophet cries out, *Blessed is he, &c.* because it was a great feast, and great rejoicing in *Israel*. See, I say, both the *History* and the *Chronology*, and the duration of the cession, of the prophanation of the Temple, and the interruption of the daily sacrifice, made to agree with the *Prophecy*.

At present, from the type we must in a few words make our conjectures touching that, which must come to pass in the duration of the *Antichristian Empire*. The prophanation of the Mosaical Sanctuary by *Antiochus*, lasted three years and a half, to the time that *Judas Macchabeus* drove the
Heathens

Part 2. *Heathen* out of *Ierusalem*, and *Paganism* out of the *Temple*, the cleansing of which he began. To the end the *truth* may answer to the *figure*, the *Antichristian Empire* must endure *three years and a half*, consisting of *1260 days*, which are *1260 years*, during which the *Sanctuary* shall be *prophaned by the Heathens*, i. e. the service of God shall be polluted by *revived Paganism*, and the *Temple* of God possessed by a *Tyrant*. At the end of *1260 days* *Judas Macchabeus* began the purification of the *Temple*, and spent *30 days* about it. The cleansing of the *Church* must be begun, the *Idol* must be cast out, the *Tyrant* expelled after the *1260 years*. But as *Judas Macchabeus* spent *30 days* about purifying the *Temple*, after he had taken away the *Idol* thence, and had rescued it out of the hands of the *Tyrant*; 'tis propable, that after the fall of the *Papism*, of its *tyranny*, and *idolatry*, *30 years more* will be spent in purifying the *Church* from all *schisms*, *heresies*, *divisions* and *errours*.

Lastly, as *Judas Macchabeus* spent *45 other days*, to prepare all things for the consecration of the *Temple*; in like manner after the *Church* shall have been cleansed from idolatry, hæresy, superstition, schism and errours, God will employ yet *45 years more*, to prepare all things for the consummation of the *Church*. At the end of which time will be the dedication, the solemn feast. And 'tis in my opinion in this *last space of 45 years*, that God is to call the *Gentiles*, and all the Nations of the Earth to the knowledge of himself; this is that which the Apostle *Saint Paul* calls, *The fullness of the Gentiles*. For see, as I believe, the *degrees* by which the *Church* must arrive at its perfection.

1. *Babylon* shall fall, the Kingdom of *Anti-Christ* shall cease. Part 2.

2. The *Church* shall be reunited in the same opinion; schisms and divisions shall be at an end.

3. The Idolatrous and Infidel Nations, especially the *Turks*, who are at this day scandalized at the divisions, manners and the false Doctrines of the *Christians*, shall submit themselves, at least the greatest part of them, being prevailed upon by the purity of Doctrine and holiness of manners.

4. *Lastly*, The *Jews* overcome by so unanimous a consent, and, it may be, by some glorious apparition of our Lord, shall be converted, and strongly labour to convert the rest of the Nations, far distant and separated from us. Then shall be the *Dedication*, the consummation of the *Church*. And blessed is he that shall wait, and come to the 1335 days, i. e. to seventy five years after the fall of the *Popish Empire*. For he shall see the reign of *J. Christ* in all its Glory.

CHAP. III.

What the Last times are. It doth not signify the end of the World. There are many times with reference to the Church, and with reference to the World. If Antichrist must reign 1260 years, he is come. Mahometanism is not Antichristianism.

THUS much is enough to destroy that *Chimera*, of the duration of the *Kingdom of Antichrist* for

Part 2. for *three natural years and a half*. 'Tis necessary only to answer a difficulty that may be raised from hence, that the reign of *Antichrist* is called the *last times*, which seems to mean the *end of the World*. And without doubt, this is that, which gave occasion to the ancient Writers to suppose, that the end of this *Empire* was not to be above *forty five days* before the day of judgement. But to fall into this error, a man must be little used to the style of the Scripture. *One thousand two hundred and sixty years*, 'tis said, can't be called the *last times*, the period is *too long*. 'Tis necessary the reign of *Antichrist* should be *nearer the end* of the World and the day of judgement, than so. But what will those Gentlemen say, that make this objection; what will they say of *Saint John*, who speaking of *Antichrist*, and precisely of that tradition according to which he was to come in the last times, saith, *Little children, it is the last time, and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time*. 'Tis above *sixteen hundred years ago*, that *Saint John* said so, and then from *that time* he counted the *last times*. With much *more reason* may we reckon those ages that came not till *four or five hundred years after*, for the *last times*.

St. John
calls his
time the
last time.
1 Ep. 2. 18.

The last day, & the last times are not the same thing. Joh. 6. 54. 2

Neither must we imagine, that the *last times* signify a short space. We must well distinguish the *last day*, from the *last time*. When the Holy Spirit speaks of the *last day*, he always means a *short time*. *He that eateth my flesh*, saith our Lord, *I will raise up again at the last day*. But the *last time*, and especially the *last times* in the plural number, always signifieth a *long period*. See the proofs of both these things.

First,

First, that *the last times* signify not the end of Part 2.
the World. The *last time* in the singular number The last times doth not always signify the last day. 1 Pet. 1. 5.
 sometimes doth. *St. Peter* saith, that *we are kept by the power of God through faith unto salvation, ready to be revealed in the last time.* But it doth not always so signify, as appears by that passage of *St. John*, which we quoted a little before, *'tis the last time.* As for that in the plural number, *the last times, and the last days*, we find, they always signify a time far enough off from the end of the World. *Saint Paul* in the second verse of the Epistle to the *Hebrews* saith, that *God hath spoken to us in these last days by his Son.* The Apostle *Saint Peter* saith, that *Jesus Christ was fore-ordained before the foundation of the World, but was manifest in these last times for us.* The same Apostle tells us, *in the last days shall come scoffers, walking after their own lusts, and saying, where is the promise of his coming?* 'Twas the very time in which *Saint Peter* spoke and wrote. For 'tis spoken as of persons that *were in being already.* And it appears by the second Chapter of the Epistle to the *Thessalonians*, that there was an opinion spread abroad, that the end of the World was at hand, which made prophane ones say, *where is the promise of his coming, which they tell us is nigh?* The Prophet *Joel* saith, *in the last days I will pour out my Spirit on all flesh.* *St. Peter* applies this Oracle to that which happen'd on the day of Pentecost; and in the ages of the *Primitive Church.* *St. Paul* 2 Tim. 3. 1 saith to *Timothy*, *know this, that in the last days perillous times shall come, for men shall be lovers of their own selves, &c.* These *last days* began a little after *St. Paul*; For the Church was not long, before she corrupted her manners. These very same Texts prove also the other thing we have laid down; which

Part 2. which is, that the *last times* do not signify a *short duration*. For the manifestation of Jesus Christ made in the *last times*, and God speaking to us in the *last days* by his Son, and the *last days* wherein the prophane shall bear sway, all this I say, signifieth the time that passeth from *I. Christ to the end of the world*.

The times divided into three parts in reference to the Church.

To understand why the Period that passeth from Jesus Christ to this present time, is called the *last time*, we must observe, that in the Scripture the times are divided either with reference to the *Church*, or with reference to the *World*. With reference to the *Church*, there are *three* times; A time when the *Church* was *without* the *Law*, and *without* the *Gospel*; this is the *first time* that passed from *Adam* to *Moses*; A time wherein the *Church* had the *Law of Moses*, that was the time from the departure out of *Egypt* to *I. Christ*; that's the second time; *Lastly*, A time wherein the *Church* enjoys the *light of Jesus Christ*; that's ours, and that's the third time.

The times in reference to the world, are divided into four.

With reference to the *World*, the time is divided into *four great Monarchies*, that must precede the last reign of *I. Christ*. The first was the *Monarchy* of the *Assyrians*, which had its seat first at *Niniveh*, and afterwards at *Babylon*; The second is that of the *Persians*; the third that of the *Greeks*; and the fourth that of the *Romans*, whose reign must be prolong'd till the Kingdom be given to *J. Christ* and his Saints.

Since Jesus Christ we are in the last times.

Now whether we refer it to the *first* division, or the *second*; 'tis still true, that we are in the *last times*; that *I. Christ* came in the *last times*, and that the Empire of *Antichrist* must be in the *last times*. *J. Christ* came in the *third* and *last time*, with reference to the *times of the Church*, seeing he came since

since the *Law* of *Moses* ceased to be in its vigor. Part 2.
 And *Antichrist* also hath his reign in the *third and last period* of the *Church*. *Jesus Christ* also came in the *last times* with respect to the *World*, for he came in the time of the *fourth Monarchy*. *Antichrist* with much more reason may be assigned to the *last times* of the *fourth Monarchy*, because he himself is but a continuation of that *fourth Monarchy*.

But to be so much the more fully perswaded; that is a very proper expression, it must be observ'd, that the *fourth Monarchy* figur'd by the *fourth beast*, was to have *two great periods*, one of *six heads*, the other of a *seventh head*, having *ten horns*. The Period of the *six first heads* is the *Roman Empire* under *Kings, Consuls, Decemvirs, Tribunes* of the people, perpetual *Dictators* and *Emperors*. And this *first Period* contains about *12 or 1300 years*. The period of the *little horn*, or the *seventh beast* with *ten horns*, is that of *Antichrist* and the *ten Kings*, which must also be between *12 and 1300 years*. *Antichrist* therefore is come in the *last time of the last time*, i. e. in the *last period* of the *fourth and last worldly Monarchy*. And consequently the Holy Spirit might with very great reason call his reign *the last times*. And thence it can by no means be concluded, that this Kingdom must last but a few years, before the end of the World.

Having said all that I had to say, to destroy this *false imagination*, that the *Empire of Antichrist* must last but *three years and a half*, I might justly reassume, and urge all those Arguments I formerly mentioned, to prove that the Idea of *Antichrist*, which the *Papists* frame to themselves, is *false*, and that the *popish Roman see* is the *true Antichrist*.

Part 2. But before that, I must use them yet once more to confound the dishonesty of the *Translators* of the *Port-Royal*, who say of the ten Kings, that *they shall take power for one hour, or for a little time with the beast*, instead of translating it *in the same hour, or at the same time with the beast*. They found this translation, or rather, this notorious falsification very proper to take away from the *Reformed* this Text, that proves so clearly, that the *birth of Antichrist* must be reckon'd from the division of the *Roman Empire* among *ten Kings*, and into *ten Kingdoms*. But afterwards we shall see, that though we should let their translation pass, our proof would not in the least be weakned by it. But as they will not agree, that 1260 years may be called a little time; see here, they are engaged to prove, that all that we have said to prove, that the 1260 days of *Antichrist's* reign are so many years, is illusion, a Chimæra, a dream, and a sophism. For if our proofs do subsist, how will they maintain their version, that *the Kings shall take power for a little time with the beast*? Seeing all *Interpreters* do agree, and 'tis clear of it self without their consent; that the power of the *ten Kings* must last as long as that of the *beast*. And also these *ten Kings* must reach beyond the *beast*; for after they have clothed him with their power, they must strip him of it, eat his flesh, and burn it with fire. If therefore the duration and continuance of the *beast* be 1260 years, as we have demonstrated it; 'tis necessary, that the reign of the *ten Kings* be 1260 years, and consequently this reign will not be for one hour, and for a little time.

'Tis here that these Gentlemen the *Interpreters* will have great need of the Arabique, Rabbinical learning, and Hebrew of *Father Simon* the Grammarian,

marian, that not long since hath set up for an Interpreter of the *Revelation*. His new lights do well deserve a particular Chapter by themselves. But for the present, we must follow on our way, and shew, that if the 1260 days be 1260 years, then all that the Papists say of Antichrist is false, and all that we say of him is true. If it be false, that this Empire must last but 1260 natural days; it is true, that it must last 1260 years; for I have proved, there is no middle way to be taken. And if it be true that Antichrist must reign 1260 years, he can no longer be only one single man, nor a revolted Jew, nor a false Messiah, nor a man of the Tribe of Dan, nor a Tyrant that must re-establish the Mosaical worship, and rebuild Jerusalem to cause the Jews to reign there. For it would be absurd, to suppose that one man should live 1260 years, that the reign of the Law of Moses should return for 12 Ages, and that Judaism for so long a time should oppress the Christian Religion. If the Empire of Antichrist must last 1260 years, it must necessarily be already come. For 'tis to go against the general opinion of all men, to suppose that before the reign of Jesus Christ comes, we must yet expect a tyrannical Monarchy of 1200 years. If the Antichristian Empire be come, it must be either Mahometanism, or the Papism.

It being proved, that the 1260 days are 1260 years, the Papists Antichrist is a Chimera.

If his duration be 1260 years, Antichrist is come,

Antichristianism can't be found among the Arrians; for they have been extinct a long time, and their reign did not come to near 1260 years. We can't find him among the Albigenes, who never reign'd, who appear'd but for a little time, and who were always oppress'd. He can't be found neither among the Lutherans, nor Calvinists; for none of the Characters of Antichristianism do agree to them, and the Papists would not ac-

Part 2. knowledge that *our reign* should be for 1200 years.

There's nothing remains but *Mahometanism*, on which one can cast ones eyes, to seek out *Antichristianism*; 'tis indeed an *Antichristian Sect*, because 'tis an enemy to Jesus Christ; and hath already subsisted above a 1000 years. But we can't find therein the Characters of *Antichristianism*, so as 'tis described in the Prophets. First, *Antichristianism* must be an *Aposiacy*, and a revolt of men, that formerly were obedient to the faith. The *Saracens*, *Arabians*, and *Turks*, the founders and preservers of this Sect, *never were Christians*, and are *not Apostates*. *Mahomet* and the *Arabians* were *Heathens*. Secondly, *Antichristianism* must be an *Idolatry*, for it is called a *Whoredom*; and must teach the *Doctrine of Demons*, and *mediatory spirits*. Now the *Mahometans* are *not idolaters*; on the contrary, they *abhor* the adoration of *Images*; and 'tis *this* that *greatly scandalizeth* them against the Christian Religion. Thirdly, In the name of *Antichrist*, we must find the number 666. In the name of *Mahomet*, and *Mahometan*, *Arabians* and *Saracens*, in any language, *this number is not found*. Fourthly, *Anchristianism* was to have its seat in the *great City*, which in *St. Johns* time ruled over the *Kings of the Earth*. That is *Rome*, as all Interpreters unanimously acknowledge. *Mahomet* and his Partizans *never did possess* the City of *Rome*, and *do not possess it*. Fifthly, The Empire of *Antichrist* must be the *Roman Empire continued*; the Empire of the *Arabians* is so far from being the continuation of the *Roman Empire*, that it hath been the destruction of it in the East. Sixthly, *Antichrist* must sit in the Temple of God, i. e. in the Church. *Mahomet* and his Successors are *out of the Church*, and do not belong to *Christiendom*. Seventhly, Ten

Kings

*Kings must voluntarily give their power to Anti-Part 2.
christ. But the Arabians and Saracens have con-
quer'd all Kingdoms by meer violence; none did vo-
luntarily submit to them. Eighthly, Antichrist must
be the seventh head of the Beast in the Revela-
tion, i.e. Of the Roman Empire; Mahomet hath
nothing in common with the Roman Empire.
Ninthly, The Empire of Antichrist must be proper-
ly nothing else, but the image of an Empire, which
yet however must be worshipt, and obedience be
given to it; The Empire of the Mahometans is
not an image, but rather the most despotical and ar-
bitrary Empire, that ever was in the World.
Tenthly, The Antichristian Empire must have under
it ten horns, i.e. ten Kings. Ten horns, every one
having his crown, and his Royal power. So far is
the Empire of the Mahometans, from suffering
any vassal Kings to subsist, that it hath destroyed
all the great Lords. In India, in Persia, in Tur-
ky, every one of these Mahometan Empires hath
but one only Lord. Eleventhly, The Empire of An-
tichrist must be but one, it must not be divided;
For the Kings that are to submit to him, shall
acknowledge him for their only head. But the Em-
pire of Mahomet is divided into many Empires.
The Empire of the Tartars, the Empire of the
Turks, the Empire of the Persians, the Empire of
the Mogulls; and these four Empires are not only
different, but always opposite and almost always ene-
mies. Twelfthly, Antichrist must have two horns,
i.e. two powers like to the Lamb. 'Tis notorious,
the Mahometans have nothing in common with
Jesus Christ, with his Religion, and with his power.
Thirteenth, Antichrist must excommunicate, perse-
cute, take away liberty of commerce from all
those that will not take on them his name and his*

Part 2. *mark in their fore-heads*, i. e. that will not follow *his Religion*. The Mahometans *suffer all sorts of Religions, Heathens, and Christians*. Fourteenth, The *Antichristian Empire* must be a *head*, i. e. a Kingdom *hurt with a deadly wound*, and *revive again*. This can by no means agree to *Mahometanism*, which is a *Religion wholly new*, and which hath formed *Empires wholly new*. It was necessary to make these observations against those, that greatly desiring to take *Antichrist* from *Rome*, would fain place him among the *Mahometans*.

C H A P. I V,

Some Principles to discover, when the Antichristian Empire began, and when it must end. Three Characters of that Empire, Idolatry, Pride, and corruption. That these three Characters began to appear in the fourth Age, and did infinitely encrease in the fifth.

Hitherto we have discoursed on what is *past*, now we proceed to treat of what is *future*, or at least of those things that are *believed so to be*. For we shall see that many things, that are looked upon as *future*, are already *past*.

'Tis the *ruin of Antichrist and his Empire*, that we are now about to speak of. And the first question that is asked thereupon is this, *When shall that Empire be destroyed?* A great question, and which hath hitherto been looked upon, as a thing that none could penetrate into. 'Tis certainly, *very difficult* to be penetrated into; but yet however I do not think, 'tis *impossible* to find out the truth,

truth. There is a *particular Providence*, that pre- Part 2.
sides over *the understanding of Prophecies*, as we
have observed; God would *not* have them *under-*
stood in every age, because this would *hinder* their
accomplishment. But when they are just *ready to*
be fulfilled, God permits them to be penetrated
into; and the things which we see come to pass
from day to day, open mens eyes.

In this matter the *whole* depends on our know- The great
ing, *where* we must begin the 1260 years, that point is,
are assigned for *the reign of the papism*. And there to know
are as *many opinions* about that, as there are *men*. where we
Some begin them with *Boniface the third*, Suc- must begin
cessor to *Gregory the great*, because they would the 1260
be *favourable* to *Gregory the first*, who seems to years.
have had very good things in him: And because
his *Successor* was the *first*, that assumed the name
of *Universal Bishop*. Others descend lower, and
begin the 1260 years, at the time when *Images*
were establiht. Some come as far as to the 11th
Age, and to the reign of *Gregory the seventh*,
who was insolent to a higher degree than any of
his Predecessors dared to advance themselves unto.
There are *some* also, that come as far as to the 12th
Age.

I shall not amuse my self with *mentioning*, The found
much less with *confuting* all these Opinions. I shall tain of
only say this boldly, that they who go *so low* to their er-
find out the beginning of the 1260 years, are in an rour, that
error. That which hath deceived them is this, descend so
they imagine, we must not begin the *Antichristian low for the*
Empire, till the time that *Idolatry and Tyranny* beginning
were arrived to *their height* in the *Church*; in which of the
I am throughly perswaded, they deceive them- 1260 years,
selves. Another cause of their being deceived, is
this, having this truth in mind, that *Rome must be*

Part 2. *the head of the Antichristian Empire*; they will not begin that Empire before the *Roman Church* was most notoriously remarkable for her pride among all the *Churches*.

When any make a history of an Empire, they must begin it from its original.

Totally to remove these two mistakes, it must be observed; that in every country, and in every language, when any would make a *History* of an *Empire* and a *Kingdom*, they begin it from its original. They that make the *History* of the *Franks*, or *Frenchmen* among the *Gauls*, do not fix their beginning on that time, when the *French* were masters of all the *Gauls*, from the frontier of *Flanders*, to the *Alps*, and the *Pyrenean mountains*. For that happen'd very late. But they begin with the first entry of the *Franks* into *Gaul*, and their first establishment on this side the *Rhine*. When any make a *History* of the Empire of *Rome*, they begin the *Roman History* from the first foundation of that City; so they reckon'd in *Rome* it self, *ab Urbe Conditâ*. And this way of reckoning continued till the fifth age, when the Christian account began to be in use, and men reckon'd by the years of *Jesus Christ*. Moreover, 'tis the custom of the *Scripture*, and of the *Holy Spirit*, as well as of the *World*: 'Tis said, the sojourning of the *Israelites* in *Egypt*, was four hundred and thirty years, yet they were not in that slavery above 210 years. But the *Holy Spirit* reckons from the time of the calling of *Abraham*, and his passing into *Canaan*, where he and his off-spring were strangers. 'Tis therefore all the time of the pilgrimage of the family of *Abraham*, which God begins from its original: Lastly, 'tis the stile of the *Prophets*; and particularly in the *Prophecy* we are treating of. The fourth Beast is the *Roman Empire*; all the *World* agrees in that: where doth the

the Holy Spirit *begin* the History of that *Beast*, Part 2.
 or of that *Empire*? not at the point of its *grandeur*, which happen'd not till above 400 years after its original, but from the point of its *birth*; and that is clear, because he ascribes *seven heads* to that *Beast*. *Heads*, which signify so many *Governments*, under which *Rome* hath passed. Now the *first* of these Governments, is that of *Kings*, under whom *Rome* in the beginning was no more than a great *Village*, and afterwards a *very little City* without dependencies. This principle therefore must be supposed, that the H. Spirit *dates* the *Antichristian Empire* from its *original*.

The *other mistake* that we must get rid of, is this, that *Rome* is *precisely* the place where the *Empire of Antichrist* must have its birth. 'Tis not so. *Antichristianism* is born *every where*, and it might very well be *born in the East*, before it came to fix its *seat in the West*. That which makes men affix the birth of the *Antichristian Empire* *precisely to Rome*, is, because being struck with what *Saint Paul* saith, that *the man of sin must exalt himself above all that is called God*, they have confined *Antichristianism* *principally*, and almost *solely* to *tyranny* and *Pride*; and have imagined, that the *birth* of *Antichristianism* was not to be found but in *that City*, which had always been, and which afresh was to be the *Throne of Pride*. But herein they have been deceived. *Antichristianism* consists no less in *idolatry*, and *corruption of manners* than in *tyranny*: in such a manner, that in *all places* where we see the birth of *Idolatry*, *Superstition*, and *Corruption*, *there* without doubt *Antichristianism* is born.

'Tis not necessary, that the first seeds of *Antichristianism* should have been conceived at *Rome*.

These principles being laid down, the *three Characters*, which we have affixed to the *Antichristian Empire*

Part 2. *Empire*, by reason of its *three names*, must be remembered. *Idolatry*, because 'tis called *Babylon*, the mother of fornications and abominations; corruption of manners; because 'tis called *Sodom*; *Pride and Tyranny*, because 'tis called *Egypt*. When these three sins began to be established in the Church, *Antichristianism* began to enter into it. Now 'tis certain, it was towards the end of the fourth, and in the whole fifth Age, that these disorders received their birth. The superstition of *Reliques*, the veneration and worship of them, and immediately after, the invocation and intercession of the *Saints*, were introduced about the year 360. or 380. Already before this time, that superstition had begun among the people. I do not at all doubt, but that women, and simple persons, especially those that were but newly converted from Paganism, were the first Authors of it. Devout ignorant people easily fall into superstition. It had been a very ancient custome to frequent the *Martyrs* tombs, there to celebrate their memory, to pray for them, and there to pray for themselves. For in *Eusebius's* time, men were wont to assemble themselves at the sepulchers of the *Martyrs*, to say their prayers upon their sepulchers, and there to honour their most happy souls. The *Papists* in this passage would fain find the invocation of *Saints*; but 'tis not there. *Eusebius* only uses the word *honour*, which doth not import either invocation or adoration; 'twas only out of a design to honour the memory of the *Martyrs*, that they assembled at their tombs. But the ignorant people, surpris'd with the deceit of some false miracles, which the Devil wrought at those tombs, from a simple honour immediately proceed to a religious worship; and a few years after, the *Pastors* suffer'd them-

The three Characters of Antichristianism began in the fourth Age; and first of all superstition.

Præp.
Evan. l. 12.
c. 11.

themselves to be carried down the torrent, they gave way to it, and laboured to establish this false devotion. Saint *Basil* in the East, and Saint *Ambrose* in the West; are the most ancient Fathers, in whom we find the footsteps of the invocation and intercession of the Saints.

As for the corruption of the manners of the Clergy and people, it began to be great at the very same time. The Church being become Queen of the World by the means of her Emperors, clothed her self with its luxury, and followed all its manners; covetousness, unchastity, debauchery were introduced into the Sanctuary. We need only to see what St. *Jerome*, who lived in that time, saith of Rome and the Roman Clergy, and of the Ecclesiasticks in general in his days. He represents Rome as already become a Babylon. Go out of Babylon, my people, saith he, for she is fallen, Babylon the great, she is become a habitation of Devils, and a dwelling place of unclean spirits. 'Tis true, there is the Holy Church, &c. But the pride, grandure, power, &c. that are found in that City, agrees not with the life and tranquillity of Monks. The same Author saith, that the Princes of the Church lived in deliciousness, and imagined they did preserve their purity in the midst of mighty repasts, and lascivious actions. Elsewhere he saith, that the Ecclesiasticks did kiss and caress the Ladies, stretcht forth their hands to them to receive their presents. They observed the tempers of women, they caused great estates to be given to themselves; and their covetousness became so odious, that the Christian Emperors forbid the Ecclesiasticks the receiving Legacies by Will, whilest Whores, and Comedians were permitted so to do.

Corruption of manners began also in the fourth Age.

Paula & Eustochium ad Mer-cellam.

Comment. in Mic. cap. 2.

Ad Nepotianum.

Lastly,

Part 2.

The Pride of the Bishops, and particularly of the Bishops of Rome increased in the same Age.

St. Jerome.
Ammian.
Marcellin.

In the fifth age, superstition was advanced to the degree of Idolatry.

Lastly, It is certain, that so it was, that *Pride* was established in the *Church* in this and the following age. *Then* it was, that the *Bishops*, who till that time had been all *equal*, through pride made themselves *Arch-Bishops*, and *Patriarchs*. *Patriarchs*, that are *diminutive Popes*, and consequently *petty Antichrists*. Above all, the pride of the *Bishops of Rome* began to be very plain. 'Twas in the *fourth age*, that that noble *Roman Consul* lived, who said, *make me Bishop of Rome, and I will be a Christian*. These *Bishops* caused themselves to be carried in a *Litter*, kept sumptuous tables, had great equipages, and lived like the great ones of the *World*. 'Twas at this time also, that they began to ascribe to themselves the *primacy* over other *Bishops*. Therefore bribery and violence began to be used to climb up into that *see*.

In less than an Age, this torrent of *pride*, *superstition*, and *corruption* swelled to such a degree, that it became exceeding plain; in the *450 year* superstition was already advanced to the degree of idolatry, corruption was very high, and pride very great. To know to what degree *idolatry* was already advanced in the middle of the *fifth age*, we need read but the 8th book of *Theodoret, de Curandis Grecorum affectionibus*. He saith, the Christians called the Martyrs, *their Physicians and their Protectors*. "The Temples of the Martyrs, saith *he*, are remarkable for their greatness and their magnificence, they are filled with all sorts of ornaments, and they diffuse abroad the splendor and glittering of their beauty. We assemble there, not only one, two, three, four, or five times a year; but we celebrate feasts therein very often, yea, and every day we sing in them the praises and
"hymns

“hymns of the God of the Martyrs. They that Part 2.

“are well, desire the Martyrs to preserve them in
 “health; and they that have any disease, desire of
 “them to be cured of it. Men and barren Wo-
 “men ask Children of them; and they that have
 “them, desire them to preserve um. They that
 “take a Voyage, pray to the Martyrs to accompa-
 “ny them in the way, and also to guide them;
 “and they that return in health, thank them for it,
 “confessing that ’tis from them they have recei-
 “ved that benefit. Not that they look on the
 “Martyrs as Gods, but pray to them as divine
 “men, and invoke them as their intercessors with
 “God. Now that they who pray devoutly and
 “with faith, receive that which they desire, ap-
 “pears plainly enough by the gifts which they pre-
 “sent them, with acquitting themselves of their
 “vows, which are the marks of the health which
 “they have recovered. For some hang up figures
 “of eyes, others of feet, others of hands made of
 “gold and silver. All these things exposed to
 “view, shew, that diseases have been cured, see-
 “ing they have been given by those that have been
 “cured. These things, I say, shew, how great is
 “the vertue of the Martyrs and of their Tombs.

If any would be assured of the degree to which The great corruption of manners in the fifth age.
 corruption of manners was advanced in the same
 age, he may read *Salvian Bishop of Marseilles*:
 Speaking concerning the excellency of the terri-
 tory of *Aquitain*, and that abundance wherein its
 Inhabitants lived, he saith, that *as they surpassed* 1. 7. de Provida
all others in riches, they surpassed them also in vices;
that never was there any where seen more infamous
pleasures; that their life was exceeding filthy, and
that discipline was entirely corrupted. This is,
 saith he, *the returns they have made to God for*
his

Part 2. *his holy liberality.* He confesses, the inundations of the *Barbarians*, that had spoiled them of their goods, could not take away their vices from them; and that they remained *unchaste* to that degree, that the very *Barbarians* were scandalized at their impurities. . . For the *Goths* suffer'd not among themselves, either *impurity*, *fornication*, or *adultery*. *Spain*, saith he, is lost in the same vices, if not in greater. Speaking of the people of *Africa*, he saith, that the *City* of *Carthage* was full of abominations, that there was no place, nor street without a *Whore-house*. All the streets were full of snares and baits, as so many ditches of impurity, in such a manner, that they who disliked these sorts of crimes, could not prevent their falling into them. . . All the *Inhabitants* of that great *City* were plunged into the filthy mire of those infamous debauches. They breathed from one to another the filthy smells of their mutual unchastity; but none trembled at it, because every one was plunged in it. He tells us, the *Clergy* was engaged in the same disorders, and that there were no imaginable crimes, thefts, covetousness, robberies, abominable extorsions, voluptuousness, but what were in use: the corruption then was an overflowing torrent. We must repeat the whole work, to make an exact description of the miserable state the *Church* then was in. This *Bishop* seems perswaded, that 'twas these horrible excesses; that drew down the sad judgements of God, and that open'd the dore to the barbarous nations, which made the *Empire* desolate.

In the fifth Age, the tyranny of the *Bishop* of *Rome* began to be considerable,

The *tyranny* and *pride* of the *Clergy*, and particularly that of *Rome*, were also found very high in the fifth age. *Leo the first*, that held the *see* of *Rome* in the year 450. hath diffused abroad in his writings an air of pride and domineering, wherein it

it appears, that he aspired after tyranny, and that Part 2.
 he designed to make himself master of the *Christian*
Churches. He exalted his *See* above all others; Jer. 2. in
'tis the Chair of St. Peter, who is called the rock and annivers.
the foundation. He saith, that God had exalted assumpr. ad
 him, viz. himself *Leo*, to a Sovereign degree. Pontifica-
tum.

Humilitatem meam in summum gradum provehit.
 After he had said, that Saint Peter was called
the rock, the foundation, the Porter of Heaven,
the determiner and judge of those that are to be bound
and loosed, he adds that *the power of Peter lives in*
his See, and that his excellent authority resides there.
 And he saith afterwards, that Saint Peter was *the*
Prelate and Primate of all the Bishops. The Sermon
 whence this is taken, shews, that every year he
 celebrated the day of his exaltation to the *Pope-*
dom, and made it be celebrated in his *Church,* which
 is great *Pride*.

Writing to *Flavian* Bishop of *Constantinople,*
 he complains, that he had not acquainted him with
 what *Eutyches* had done, & pretends, that upon that
 account he had not been rightly condemned. He
 complains of this especially, that they did not shew
 respect to the appeal to *Rome* that *Eutychus* had put
 in. Sometimes to the title of *Bishop of Rome,* he
 adds that of *Ecclesiæ Catholicæ. Ecclesiæ Catholicæ* Ep. 22.
Episcopus urbis Romæ; Bishop of the *Catholick*
Church. He opposes the decree of the *general*
Council of Constantinople, by which the *second*
place was given to the *Bishop of new Rome;* and
 a power to exercise the same jurisdiction within
 his district, as the *Bishop of old Rome* exercised in
 his. The *Council of Chalcedon* confirmed the de- Can. 28.
 cree of that of *Constantinople,* and made the *Church*
 of *Constantinople* equal in all things to that of *Rome:*
 He was vexed at it, and opposed the execution of

Part 2. it as much as he was able. This I confess, was *nothing* in comparison of what was *afterwards* seen; however, it was *much*; and the *Bishop of Rome* did not long stay from proceeding further.

C H A P. V.

That we must look for the point of the birth of Antichristianism in the fifth Age. It must end about the year 1710, or 1715.

WE have just before seen, in the extent of an *Age* from the year 350, to the year 450, the *idolatry, tyranny and corruption of manners* that were established, and encreased. And 'tis in the extent of *this Age*, that one may seek for the point to which God would affix the beginning of the *Antichristian Empire*, and whence he would have us reckon the 1260 years of *Antichristianism*. But the difficulty is yet to know *the year precisely*, or *within a little* of it. We must here again make use of the ingenious observation of *Joseph Mede*, which we have already mentioned. He thinks, that in the words of the 11th Chapter, *Rise and measure the Temple of God, and the Altar, and them that worship therein. But the Court which is without the Temple, leave out, and measure it not;* we have a short representation of the Church, and its duration.

A pretty observation of *Joseph Mede*, on the first verse of the 11th Chap.

By the *Altar* and the *Temple* he understands the *inward Court*, and by *this inward Court*, he believes, is meant the *primitive Church*, pure in its manners, found in its Doctrine. And by the *outward Court* he understands the *Church corrupted* by super-

stition;

stitution, idolatry, tyranny and impurity. He hath Part 2. found, that the *inward Court* was much *less* than the *outward* one; there was the same proportion between these two Courts, as there is between *one*, and *three and a half*. So that the outward Court contained the extent of the inward one *three times and a half*. And he concludes, that her extended quantity being the image of the extent of time; the duration of the *corrupted Church* signified by the outward Court, was to be *three times and a half*, and the duration of the *pure Church* was to be but *one time*. Now 'tis plain by the Prophecies, that the duration of the *corrupted Church* must be *three Prophetical years and a half*, which are 1260 *natural years*: therefore the duration of the *pure Church* must be *one Prophetical year*, that is to say, 360 *years*. I confess; this appears to me as if it were *inspired*.

He adds, that one may begin these 360 years, either 1. from the *birth* of Jesus Christ, according to the Christian account; or, 2. from the time of his *Passion*, which makes the beginning of the *Christian Church*. Or, 3. from the time of the *destruction of Jerusalem*, because then the Law was perfectly abrogated, and the new covenant perfectly established. Or, 4. *Lastly*, from the *time* in which St. John prophesied.

The pure Church lasting 360 years, there may be four terms whence to compute these 360 years.

The first calculation begins with the first year of Jesus Christ. An. Christi.

The second, in the year of our Lord. 33

The third, in the year of our Lord; 70

The fourth, about the year. 94

If we reckon the 360 *years*, which must contain in them the purity of the *Church*, from the *first* year of Jesus Christ, the *last* year falls on the 60 *year of the fourth Age*. And this agrees admirably

Part 2. with the event. For indeed, 'tis precisely in *this time*, that we see the footsteps of the *superstition of Reliques*, and the *invocation of Saints*, appearing in the Authors of the fourth Age.

If we reckon from the 33th year of Jesus Christ, which is that of his death, the 360th year will fall upon *the end of the fourth Age*. In which time St. *Austin*, and St. *Jerom* wrote, by whose writings it appears, that the superstition of the worship of the creatures had already made great progress.

If we begin the 360 years from *the destruction of Jerusalem*, which happen'd in the 70th year of our Saviour, the years of purity will end in *the year 430*, a time in which it is also certain that the corruption was greatly encreased.

Lastly, if we take the *last* account, and reckon from *the year 94*, in which Saint John composed his *Prophecy*, the 360 years will end about *the year 454*; and 'tis about that time that *Theodoret* wrote, in whose words we have seen, that the false worship of the *Saints*, and the Doctrine of secondary *intercessors* were so well formed.

Which of
the four
points we
must
choose.

If we place the *birth* of Antichristianism in the 360 year of our Lord, when men began to render a religious worship to *Reliques*, this *Antichristian Empire* being to last 1260 years, 'tis clear, that they *should have ended in the year 1620*. i. e. 65 years ago.

If we began it according to *the second* computation, in *the year 393*, or 394, it should have ended in *the year 1653*, or 1654.

If we began it according to *the third* calculation, at the year 430, it should end in *the year 1690*, about four or five years hence.

Lastly, if following the *last* computation, we begin

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gin it about *the 450 or 454th year*, it must end in the *Part 2.*
year 1710, or one of the following years to
 1714.

'Tis clear by the *event*, that we must not begin the 1260 years, neither from the year 360, nor that of 393. For the *Antichristian Empire*, did not fall in the years 1620, and 1653, as it *should* have done according to these calculations. In those times, in the year 360, and the year 393, superstition was yet but in its birth; the worship of the creatures was not yet establish'd in the *publick service*. Great cautions also were used not to confound the service of God with the service of the creatures, which was just ready to receive its birth. Moreover, the *pride* of the *Bishops of Rome* was moderate, and their *tyranny* did not yet extend it self very far. Men reckon the years of the life of a man from the time of his *birth*? not from that of his *conception*. Idolatry and tyranny were as yet but like a *fetus's*, that were forming and perfecting, but were not yet perfected.

But the principal reason, why God would not have us count the birth of *Antichristianism* from the years 360, and 393, is, because there was a *fourth Character* of the birth of that *Antichristian Empire*, that had not yet happen'd; that is, the *ten Kings*, that were to take their power together with the *Beast*. These *ten Kings* are *ten Kingdoms*, into which the *Roman Empire* was to be subdivided. And the *ten horns* which thou sawest, are *ten Kings*, which have received no Kingdom as yet, but receive power as Kings one hour with the *Beast*. These words are admirable; to me they appear express, and I am astonisht, that it hath not been observed, that they precisely mark the time, wherein we must begin to reckon the reign of the *Beast*.

The principal reason why God will not have the 1260 years of the reign of Antichrist begin, but in the 4th Age. Rev. 17. 12.

Part 2.

Especially, if we consider them with the words of St. Paul, *he who now letteth, or possesseth, will let, or possess, untill he be taken out of the way; then shall that wicked one be revealed.* That is to say, till the time that the *head of the Roman Emperors* be destroyed. These two passages signify expressly, from *what time* we must compute the 1260 years. 'Tis from the time, that the *Goths, Vandals, &c.* after having a long time harrassed, and rent the *Roman Empire*, at last *divided it into ten pieces.*

Moreover, the falsification of the translation of the *Port-Royal*, that render it thus, *the ten Kings shall take power for a little time with the Beast;* would not destroy the evidence of the Oracle; though we should suffer the ill translation of these Gentlemen to pass. For if we must translate it *for a little time*, by that *little time* we must understand, the *three years and a half* of *Antichrist's* duration: And seeing we have invincibly proved, that these *three years and a half* consist of 1260 *Prophetical days*, i. e. 1260. years, 'tis clear, we must understand that *little time* in a prophetic and compendious sense, *for three years and a half.*

That which is essential here, and which the rashness of men hath not been able to take away, is, that the *ten Kings* were to receive their power *together with the Beast*, that is to say, at the *same time.* Whethet it be for a *short*, or a *long* one; 'tis still certain, that this Oracle plainly teaches us, that we must seek for the *birth* of the Antichristian Empire *in the time when we find ten Kingdoms arise from the dismembred Roman Empire.* We must therefore see, when that was thus dismembred.

The greatest part of men make the *Roman Empire*

pire to subsist till the year 475, under certain Part 2.
petty Kings, that retained the name of *Roman Emperors*; because they did yet possess the *City of Rome* from *Valentinian* the third to *Augustulus*. But the truth of it is, that the *Roman Empire* was parcelled out, and rent in pieces, and entirely destroyed immediately after the death of this *Valentinian*, who was killed by *Maximus*. *Genferic* King of the *Vandals* comes from *Africk*, being called in by the Empress *Eudoxia* to revenge the death of her husband. He takes *Rome*, carries away all the riches, precious things, and rarities of it. They spent fifteen whole days in spoiling it of its treasures. *Genferic* transported them into *Africa* together with the Empress, her daughters, and the principal men of *Rome*. Just in the same manner as *Nebuchadnezzar* carried away the vessels of the Temple, and led the flower of the people into captivity. 'Tis assuredly from this very time, that we must compute the entire ruin of the Empire of the *City of Rome*, though it had still a shadow of a Kingdom, under the images of Emperours, that lasted about twenty years. *Jeremy* reckons 70 years for the captivity of *Babylon*. Yet it is certain, that from the last ruin of *Jerusalem* till the return, there were not sixty years. But the Prophet counts upon *Jerusalem* as destroyed, and its Kingdom as entirely ruined from *Jehoja-kim's* time, under whom in truth was the first transportation of the people: And since whose time, the Kingdom of *Judah* under *Zedekiah*, was but a shadow of that of his Predecessors, because he was the *Chaldeans* vassal. On this account, I say, God reckons it for nothing. By the like reason, we must reckon for nothing those petty Kings of *Rome*, who having as it were nothing

Part 2. more than the City of that name, retained however the *name* of Roman Emperors to *Augustus's* time.

We must reckon the dismem-
bring of the
Roman Em-
pire into
ten King-
doms from
the death
of *Valentinian* the
third.

Then therefore from the wrecks of the *Roman Empire* were formed. 1. The Kingdom of the *Britains* in *Britanny*. 2. Of the *Saxons*. 3. Of the *Franks*. 4. Of the *Burgundians* in the *Gauls*. 5. Of the *Visigoths* in the South of *Gaul* and in *Spain*. 6. Of the *Sueves* in *Gallicia* and *Portugal*. 7. Of the *Vandals*, first in *Spain*, and then in *Africa*. 8. Of the *Allemands* in *Germany*. 9. Of the *Ostrogoths* in *Pannonia*. 10. Of the *Greeks* in the East. They took their power with the *Beast*, that is to say, with *Antichristianism*; therefore *Antichristianism* received its birth and power with the ten Kings. That is its *Epocha*, or *Date*.

According to which, we shall place the future fall of the *Antichristian Empire* in the beginning of the 18th Age. I believe it would be very difficult, to set down precisely the very year. For God doth not so exactly observe Chronology in his Prophecies. A few years more or less, signify nothing. However one may say, that according to all apparence, it must happen between 1710, and 1715.

The con-
course of
four Cha-
racters
make the
Epocha of
the birth
of the An-
tichristian
Empire.

'Tis, I say, the concurrence of these four Characters, that must conduct us to find out the beginning of the 1260 years of *Antichristianism*. 1. The birth of *Idolatry*. 2. The birth of *Pride and Tyranny*. 3. The progress of corruption of manners. 4. The division of the *Roman Empire* into ten parts. Till these four Characters meet together, we cannot begin the computation of the 1260 years. Therefore I do not reckon them from the year 430, though that be an *Epocha* that is notable enough, having
its

its original in the destruction of the *Temple of Part 2. Jerusalem*. According to *which*, the accomplishment of the 1260 years would fall on the year 1690, four years hence. I reckon them *not from thence*, I say, because in the year 430, the *Roman Empire* was not yet *entirely dismembred*.

Withal it appears not, that *then* things were ripe for so *great* an event. We must not imagine, that the *Empire of Antichrist* and of Idolatry, will fall and be destroy'd in *four or five years*. He will have some partisans remaining a long time before he shall be entirely brought to nought.

See one thing, that must be well observed. 'Tis this, that though we do *not begin the 360 years* of the Churches purity, at the *first year of I. Christ* as we might have done, to end them in the 60th year of the fourth age, according to *which* the Empire of Pride and Idolatry *should have ended in the year 1620*, 65 years ago; nevertheless, as superstition and tyranny *began to be establisht* in the middle of the fourth Age, *a hundred years or thereabouts*, before the point which God marks out for the birth of *Antichristianism*; in like manner *a hundred years before* the entire destruction of this *Antichristianism*, the tyranny and superstition of the Papism sensibly grow *less and less*, and are visibly *falling*.

Counting the first original of superstition *from the year* of our Lord 360, and reckoning *after this* the 1260 years of its reign, it falls as we have seen, on the year 1620. At which time Idolatry and tyranny must *begin to fall*, as they did *begin to appear* in the 360th year of our Lord. And indeed it is certain, that since that time, *Images and Saints* have extremely lost their credit. And since the year 1620, we shall find more persons among the

Antichristianism was born by degrees; it also falls by degrees.

Antichristianism is tending to its last ruin since the year 1620.

Part 2. *Papists* themselves, that have discredited these false worships, than we shall find in all the fore-going Ages.

From that
very time
the power,
of the Pope
is visibly
diminish'd
in *France*.

The *Tyranny* of the *Pope* also *since that time* hath suffer'd a visible decay. In the *past age*, the *Popes* had pretty well recover'd that blow, which the *Council of Constance*, and the reformation of *Luther* and *Zwinglius* had given them. *Iulius* the second, and *Leo* the tenth, assembled the last *Lateran Council*, which abrogated all that had been done against their Authority. The *Council of Trent* indeed did *not* pronounce the superiority of *Popes* above *Councils*, and the Temporality of *Kings*; but it *left them in a full and entire possession of their pretended Rites*, without so much as touching of them. Yea, it did *confirm* them, if not by its *decrees*, at least by its *practice*, in submitting all its *Canons* to the *Pope*, in declaring they had no design to diminish the authority of the *Holy See*, and demanding from thence the confirmation of their decrees. In truth, the *Popes* remained in possession of that superiority, and of that power, as well over *Councils* as *Kings*. They *deposed* since the *Council of Trent*, the *Kings Henry* the third, and *Henry* the fourth of *France*. They caused these two *Henries* to be assassinated; and also during the minority of *Lewis the XIII.* the *Pulpits* and assemblies rung with nothing but the *Sovereign power of the Pope* over *Sovereigns*, and the power they have to *depose* them. In the *States* in the year 1616. The *Clergy of France* had the insolence to maintain this *Doctrine* so prejudicial to the authority of *Kings*, by the mouth of *Cardinal Perron*. *Edm. Richer*, a *Doctor* of the *Sorbon*, in the year 1611. made a *Book* with this title, *De Ecclesiasticâ & Politicâ Potestate*, which was the *Epitomy* of that which we have

have at this day under the title of *Apologia pro 70-Part 2. hanne Gersono*. Therein he proved the superiority of the *Council* above the *Pope*, and the independance of *Kings*. The Author was deprived of the dignity of *Syndic* of the *Sorbon*, and of his benefices. His Book was censured by two Provincial *Councils* held in the year 1612, one at *Paris*, the other at *Aix*, and was confuted by *D. du Val*.

But since the year 1620, *Richer* is advanced again to the throne, the power of the *Pope* hath been always diminisht. And at this day, 'tis in so great a declension, that it will never more rise up. So that Antichristianism falls precisely by the same degrees, by which it rose. It was a hundred years a budding before it was blown; it shall be a hundred years declining, before it shall be entirely overthrown. It had its first beginnings in the year 360. Its great declension began precisely 1260 years after. It was born about the year 450. It shall dye about the year 1710, just 1260 years after its birth. This may happen sooner; for the *Roman Empire* even under *Valentinian*, whom I reckon for the last of the *Roman Emperors*, was very much dismembred. But I do not see that it can go much further, unless it may be to 1714, reckoning the 1260 years after the death of *Valentinian*.

This, I profess, doth not seem to me to be altogether a simple conjecture, by reason of two passages to express. He that doth let, or possess, will let, or possess, till he be taken out of the way, and then shall that wicked one be revealed. The ten horns are ten Kings, which have received no Kingdom as yet; but receive power as Kings one hour with the Beast. But that which I shall now add, is a conjecture to which men may give such entertainment as they please.

'Tis

Part 2.

'Tis a consequent from what we have said of *Antiochus Epiphanes*, and the duration of the persecution, to which the Prophet assigns *four times. 2300 mornings and evenings*, that is to say, *1150 days. Three years and a half*, that is to say *1260 days. 1290 days*, and *1335 days*. We have said, that the number of *1260 days*, is that of the time of the duration of the prophanation of the Sanctuary, till the time that *Judas Macchabeus* having taken out of the Temple the Idol of *Jupiter Olympius*, began the cleansing of the Sanctuary; that he was a month in taking away all the impurities; wherefore *Daniel* after the number of *1260 days*, adds *30* thereunto, and saith, that *it shall be for 1290 days*. Lastly, we have supposed, that *Judas Macchabeus* spent *45* other days in preparing all things for the dedication of the Temple.

The order
in which
the enrire
restoration
of the
Church
must be ef-
fected.

That the *type* may answer the truth, if the *Empire* of the *Papism* must fall, and be abolisht about the year *1710*, we may believe the *Church* shall not be perfectly reformed and cleansed for all that. It may be, that all *Christians*, although they agree to chase away *Idolatry*, and beat down *Tyranny*, yet they will not agree in every thing. So that I suppose *30* years shall pass, for the reuniting all *Christians* in the same communion, and that this union shall be effected about the year *1740*.

This reunion shall be a path-way for the calling the rest of the *Pagan* and *infidel Nations*, who are yet almost innumerable. For we must not hope, that *Pagans* and *Infidels* shall enter into the *Church*, while they see it *divided*. Into what part of it should they put themselves? It shall be the unanimous consent of all *Christians* in one only *Religion*, that shall overcome the obstinacy of the enemies of *Jesus Christ*. To effect this reunion of all *Christians*,

tians, no less than 30 years as I suppose, will be ne-
 cessary; and that was figured by the 30 days, which
Macchabaus employed in purifying the *Temple of*
Jerusalem. After the purgation of the Temple, he
 spent 45 days to prepare the vessels for the dedica-
 tion. I suppose, that in like manner, when the re-
 union shall be effected, no less than 45 days, that
 is to say 45 years, will be requisite to run over all
 the Earth, and convert the Nations that are stran-
 gers to the Covenant, to prepare them for the last
 dedication. Add 45 to 1740, that will fall on the
 year 1785, in which shall come *the glorious reign of*
I. Christ on the Earth, of which we shall speak after-
 wards. And 'tis in these 45 years, that the *Jews*
 shall be converted, and shall finish the conversion of
 the *Infidel Nations*; their obstinacy shall hold out
 to the end, and shall not be overcome but by an ex-
 traordinary event, and more extraordinary than the
 fall of *Babel* shall be.

There is no ground to believe, that the Kingdom
 of Jesus Christ shall come in the time that God shall
 employ in the destruction of the *Antichristian Em-*
pire. For that Empire shall fall with noise, wars,
 troubles, effusion of blood. Now the Spirit of God
 is not in the wind that breaks the rocks; 'tis in the
 thin and gentle one. When *Jesus Christ shall come*,
 there must be a profound peace on the Earth. Nei-
 ther shall he come in the time wherein men shall
 endeavour the conversion of the *Infidel Nations*; for
 that shall be a time of contesting and disputings;
 those things must cease when Jesus Christ shall
 come.

The number of 2300 evenings and mornings, which
 make 1150 days, to me seems to signify precisely
 the days in which the daily sacrifice was in-
 terrupted; an interruption that began not, till
 some

The Em-
 pire of *An-*
christ must
 be destroy-
 ed before
 J. Christ
 comes.

A type of
 the time in
 which ima-
 ges were
 introdu-
 ced.

Part 2. some months after the Sanctuary had began to be prophaned by impure sacrifices, added to the daily sacrifice that yet was continued. And even the Idol of *Jupiter Olympius* seems not to have been brought into the *Temple*, till two months after the cessation of the *daily sacrifice*. So that the introduction of the *Idol*, was not till six or seven months after the prophanation of the *Temple*. This seems to me to have a *typical* relation to that which happened in the *Christian Church*, by the introduction of the adoration of *Images*. They were brought into the *Churches* in the *fifth Age*; but we do not find, that *Images* were *adored* and *served* before the *sixth Age*, from the year 560 to the year 600. Now one may say, that *then* the abomination, the Idol of *Jupiter Olympius* was introduced into the *Temple*, and placed on the Altar; one may say, that *then* the daily sacrifice entirely ceased; whereas the Divine service had been only *polluted by the invocation of Saints*, it was entirely *spoiled by the adoration of Images*. Compute this cessation of the *daily sacrifice*, that is to say, of the service of God, from the year 560, or thereabouts, add thereunto 1150 years of interruption by the *adoration of Images*, this will fall on the year 1710 or thereabouts, the time wherein *Images* shall be entirely *abolisht* with *Popery*.

Although
Antichri-
stianism be-
gan in the
fifth Age,
all the
Christians
of that time
were not
damned.

See what I had to say, to confirm my notions about the time, in which I do believe that the 1260 years of the *Antichristian Empire* must begin and end. Without doubt, *some Protestants*, together with *all the Papists*, will judge that I ascend very high, and that in placing the birth of this Empire in the *Popedom* of *Leo the first*, I have made *Antichrists* of many good *Bishops of Rome*, to *Gregory the great*, inclusively; and *all the Christians* since that time, the

the subjects of the *Antichristian Empire*. But they Part 2.
 that make this objection, do not consider, that *Antichristianism* is properly nothing but the *corruption of Christianity*; that all corruptions go *gradually*, and that the *first degrees* of a corruption are *not mortal*. There was *Antichristianism mingled* with the Christianity of the Christians of the *fourth, fifth, and sixth Age*; but it doth not follow, that this *Antichristianism* did from the beginning *ruin the salvation* of those that did partake of it. When the *Antichristian* corruption was come to its *full*, and became *mortal*; then God by his mercy and the means that are known to him, shewed grace to the *Elect* that were in *Babylon*, so that they did not participate of her *mortal idolatries*. The *good Bishops of Rome* in the *fifth and sixth age*, were no more *Antichrist*, than the *Christians* then were *Antichristian*; and if God did tolerate the *first beginnings* of *Antichristianism* in the *faithfull people*; he may also as well have born it in the *Bishops*. Before *Boniface the third*, Successor of *Gregory the Great*, no *Pope* called himself *Bishop of Bishops*, or *Universal Bishop*; and so till that time the *Bishops of Rome* were not *Antichrists perfected*, they were only *Antichrists begun*.

'Tis known, this *papal Tyranny* had its *degrees* Degrees of the increase of the papal Tyranny, since *Leo the first*, that sat in that *See* in the year 450; to *Gregory the Great*, the *Bishops of Rome* endeavoured to arrogate to themselves a superiority over the *Universal Church*; but yet however *without* desiring to be called *Oecumenical Bishops*. After *Gregory the first*, to *Gregory the seventh*, the *Popes* called themselves *Universal Bishops*, but *without* styling themselves *Sovereigns, and Masters of Kings and Kingdoms*. This *Gregory* was the *first*, that endeavoured to *depose Emperors and Kings*. This is

Part 2. is *Antichrist perfected*. Those also that did not know him when he was yet in his *first* periods, did know him when he arrived to *this*. We have many testimonies of the *German Bishops* of that time, who profess that *this Gregory the seventh* and his successors were *Antichrist*.

CHAP. VI.

The circumstances of the fall of Antichrist re-established in their order. An explication of the fifteenth Chapter. Principles for the right understanding the sixteenth Chapter. Divers interpretations given of it, and their visible faults.

AFTER having seen the time in which the fall and last ruin of the *Antichristian Empire* must happen, 'tis time to see the circumstances of that fall; and I am very well satisfied, that therein we shall find what will confirm that which we have affirmed, touching the approaching end of *Antichristianism*. I pretend to improve my conjecture to a kind of *demonstration*, by the full agreement there is between my *hypotheses* and the *Prophecies*. The circumstances of the fall of the *Antichristian Empire* are to be found in the 11, 14, 15, 16, 17, 18, and 19th Chapters. 'Tis certainly that part of the *Revelation* that hath been least understood; I mean, as to what respects the *circumstances* of the ruin of the *Antichristian Empire*. For as for the *Characters of that Empire*, which are also contain'd in those Chapters, they have been well enough apprehended. But as to the *fall* of that Empire, the
time

time and progress of that fall; God would not let Part 2.
men hitherto be so happy in their conjectures. I
hope, that in what I shall now say, something shall
be met with; that shall much more bear upon it the
Characters of truth.

The H. Spirit's so often repeating the *prophecy* of the fall of *Babylon*, and the ruin of its *Empire*, is not only to give us a perfect certainty of the event, 'tis principally to mark out unto us *that fall* by divers circumstances. But it hath not pleased God to give us all these circumstances in *one vision*, that so the Prophecy might not be too plain. For it is not at all the intention of God, to inform us clearly of *things to come*; with respect to their circumstances: But only as to the substance of the thing. The fall of the *Antichristian Empire*; is the *substance*, that which is necessary to support the hopes of the *Church*. Hence it is, that there is no obscurity in the *prophecy*; with respect to *this*; no more then there was in the Prophecies concerning the *Messiah*; with respect to the substance of it; and the certainty of his coming; but there was much as to the circumstances of that coming. Therefore, because God was willing, that the circumstances of *the fall* of the Kingdom of *Antichrist* should be obscure; he hath for this reason divided them into several visions. And for the same reason (that is, that he might put a *venerable veyle* upon that, which he was not willing that we should know before the time.) He hath not placed the circumstances exactly, according to the order of their coming to pass. The vision which marches *fore-most*, contains things which ought not to come to pass till *afterward*: and the visions which *follow*, contain things which ought to come to pass *before*. Therefore that we may place these *adorable obscurities*

Divers circumstances of the fall of *Antichrist*, which the H. Spirit hath not pleased to put into one vision,

God hath misplaced the circumstances in the visions, that they might be obscure,

Part 2. *ties* in such a *Light*, as is necessary to pierce into them; we must bring things into their natural order, and explain the visions, according to the order of those events which they fore-tell. In doing this, we will begin with the 16th *Chapter* of the *Revelation*, which contains the admirable vision of the seven *viols*, which are the seven periods, through which the *Antichristian Empire* ought to pass to come to its fall.

God does
ordinarily
prepare for
greater vi-
sions by
lesser.

The fifteenth *Chapter* is nothing but a preparation for the vision of the *sixteenth*. Where are the seven last plagues (as the twelve first verses of the 14th, are nothing but a preparation unto the vision of the *harvest* and *vintage*,) which is very evident from the beginning of the 15th *Chapter*, which is, *And I saw another sign in Heaven great and marvellous, seven Angels having the seven last plagues.* As a preparation unto the vision of these seven last plagues, God does make the Prophet see *a sea of glass, or of chrystal mingled with fire*, that is, a sea where ice and fire are mingled: and *them that had gotten the victory over the beast, and over his Image*; that is, them that had escaped his corruption and idolatry; *stand upon the sea of glass, or of ice, and they sung the song of Moses, and the song of the Lamb; Great and marvellous are thy works.*

A lively
Image of
those who
escape the
corruption
of Popery, &
its perse-
cutions.

It is clear, that the Prophet does make an allusion unto the passage through the red Sea, and unto the Children of *Israel*, who being got upon the shore of that Sea, sung the song which *Moses* composed for them. *The Sea of glass mingled with fire*, answers to the red sea; they *who had gotten the victory over the Beast*; answer to the *Israelites*, who had overcome the *Egyptians*. *Egypt*, out of which the *Israelites* marcht, answers to this *Antichristian Empire*; out of which the *Elect* do escape. **There-**

fore

fore as the red sea, and its waves were the danger out Part 2. of which the *Israelites* coming out of *Egypt* were deliver'd; so this *sea of glass mingled with fire*, represents the *evils* which the Faithful who leave *Babylon* do escape. These *evils* are called a *sea*, on the account of their *greatness* and bitterness; *my breach is great like the sea*, said *Jeremy*: they are called a *sea of glass*, or a sea of ice, because of their hardness. 'Tis more easy to escape out of a sea of water; because the liquidity of waters does make it possible to swim through them: but if a sea was glass or ice, it would be impossible to get out of it. There is also fire *mingled with glass*; to represent the burning, and extream dolours of those evils. *Fire* and *Ice* are two extreams in evil; yet they are joyn'd in the description of the calamities of the *Church*, though they seem inconsistent: if it be a sea of ice, there cannot be fire there; and if there be fire, how can it subsist with ice? This is to express, that the calamities of the *Church* are extream; and that they include all kinds of *evils*: There is Ice, that is Irreligion; a privation of the *Fire* of Piety: There is fire through the cruelty of persecutions. 'Tis for this; that the Spirit used the term *glass* instead of *ice*; to signify that it should be a frozen sea; which should subsist with fire. I know not what they had in their thoughts, who have said, that this sea of glass signified the Church. The *Israelites* who are escaped out of the spiritual *Egypt*, are represented upon the sea of glass; that is, upon its *shore*, and as those who come out of the water. In the style of the holy language, *upon the river, upon the sea*, is, upon the shore of the river, and upon the shore of the sea.

After this come out of the Temple, which is

Part 2. *in Heaven*, the seven Angels appointed to pour out the seven vials of the wrath of God. They
 v. 6. are *clothed in white*, to denote their purity; *they had their loins girt*, after the fashion of the ancients, who girt themselves, when they made themselves ready for a combate, or any other difficult work.
 v. 7. One of the *four beasts gives to each of them one viol*, a bottle out of which we pour into a cup. This Figure of speaking is common, we pour out of a viol into a cup. Now a Cup in the *figurative* and *Prophetick* style, signifies the judgements of God, in allusion unto that stupifying cup, which was given to Criminals condemned to dye, that they might be less sensible of the pain of their punishment. Or rather, which I judge more probable, God in this vision makes an allusion to *hour-glasses*, in which water did run out, to mark the hours and duration of time; as now adays this is done by the running of sand. And this later explication is to be preferr'd; because by this, we shall more easily distinguish the *Periods*, from the *judgements* which are executed during those periods. *Viols*, or *hour-glasses*, are appointed to measure *periods* and *times*, and the *plagues* naturally signify, the *judgements* of God upon men. For these *seven viols* signify seven *Periods* of time, which God designed to run out (during seven or eight Centuries) leasurely, as water and sand run out in *hour-glasses*.

v. 8. *The Temple was fill'd with smoke from the Glory of God, and from his power, and no man was able to enter into the Temple, till the seven plagues were full-fill'd.* 'Tis a manifest allusion, to that which happen'd in the *Tabernacle*, when it was dedicated by *Moses*; and in the *Temple* when it was dedicated by *Solomon*, such a *cloud* and *smoke* did at that time

time fill the Temple, that *Moses* could not enter Part 2.
into it, nor the Priests were able to stand there.
Both *here* and *there*, this signifies the extraordinary
presence of God; *there*, for the consecration of
the Tabernacle and Temple; *here*, for the accom-
plishing his decrees, and the executing of his judge-
ments: I do not believe, that we ought to search
after any other mysteries here.

After this begins the 16th Chapter, and the visi- Ch. 16.
on of the *viols*; it is one of the most *august* and ex-
cellent visions in the whole Book, but withal the
least understood. I am fully perswaded, that Inter-
preters have understood nothing of the meaning
of this Chapter; Gods knows whether we shall be
more happy, if we are mistaken, as others are, this
must be charged on us: if we light upon the truth,
this must be ascribed to God. But I am perswaded,
that God hath *heard* me in this thing, and hath an-
swer'd the very ardent desire, which I have had, to
pierce into these profound mysteries; to the end,
that I might descry the deliverance of his Church.
There cannot be a greater mistake; then that of
some modern Interpreters, who make these seven
plagues to be poured out, during seven ages; either
of the Church in general, or of the Christian
Church in particular.

All that others seem to have understood as to this
Chapter, is, that it contains the History of *seven*
degrees, or *seven periods*, through which the *Anti-*
christian Kingdom ought to pass before its fall;
every period containing dismal judgements of God,
which are to afflict the *Empire* of the *Beast*. This
carries such evidence along with it, that it is al-
most impossible not to see it; but yet, this hath
been seen very confusedly, and the application
which hath been made, hath been very unhappy.

Till now,
nothing
hath been
understood
of the sense
of the 16th
Chapter of
the Revel.
which is
the Key
of the fall
of Anti-
christ.

Part 2. Now since others have understood nothing of the sense of this *Chapter*, we must not wonder that they have said nothing pertinently concerning the *fall* of the *Antichristian Empire*, & concerning the time in which it must come to pass : for *here* is the Key of all, this is a compleat History of its calamities. 'Tis the most important *Chapter* of all, and from which we may learn the time of the *ruin of popery*. If these *plagues* are not yet pour'd out, if they are all yet to come, as *Monsieur de Lannay* asserts, we are then indeed a *great way behind*, and very far from the end of our reckoning ; We must yet tarry many ages. Those that are more liberal and judicious, do allow us *two* or *three* viols already run out, but they will have that *four* or *five* are yet to come. I admire that the *piercing Joseph Mede* should entertain this opinion : if he was now alive, one might convince him, that this cannot agree with the other Principles, which he hath laid down with so much exactness, and depth of judgement. As to my self, I assert, that the *seven plagues* are already *past*, and hope to prove it with all that evidence which can be given to *explications* of *Prophecies*, about which it is very difficult to frame demonstrations. And 'tis from hence, that I intend to draw my *strongest proof*, wherewith to sustain my *general hypothesis*, That *the Empire of Popery is just come to its end*. We shall see such an admirable agreement, between the events and the *Prophecies* explain'd, that shall abundantly convince, that what I am about to say, is not *simple conjecture* : But we must not pass judgement upon one piece, we must see the whole.

Now that I may assist my Readers the more easily, to comprehend the true sense of the *seven viols*,
and

and the *seven plagues*, because upon them de- Part 2.
pends our whole Systeme of the approaching *Fall*
of the *Antichristian Empire*, I intend to do two
things. The *first* is, to lay down certain *Princi-*
ples, which must serve us as guides. The *second*
is, to do that very briefly, which I have omitted in
other places. I mean, to relate the various *Inter-*
pretations of *Divines*. For that which they have
said, is so far from the likeness of Truth, that it
may by opposing my Commentaries and theirs easi-
ly be seen, who hath hit upon the truth.

The *Principles* are these:

1. The pouring out of the viols, and the several
plagues, which follow upon their effusion, do cer-
tainly signify the judgements of God upon the King-
dom of Antichrist: But we must not imagine that
they are as so many steps, which sensibly carry it
to its ruin. God does afflict *Common-wealths* by
Pestilence, Famines, and Wars; and yet they do
not perish by these calamities. They continue a
long time under them, and sometimes do regain
their former lustre after them. This principle must
be carefully minded, because all other Interpreters
have been mistaken; either through their not at-
tending to it, or their not due understanding of it.
This they have understood, that we ought not to
place the beginning of the pouring out of the viols,
untill after that we see the Empire of *Popery* sensi-
bly to fall. Hence some have not placed their be-
ginning, till after the preaching of *Luther*.

2. The second Principle, That these seven viols
do certainly signify seven periods of time, which ought
to be distinguisht one from another. As the seven
Seals and seven Trumpets in the preceding Chap-
ters did signify seven periods, which succeeded
one to another the figurative expression of viols.

Principles
for the un-
derstand-
ing the 7.
viols, in
the 16th
Chap. of
the Revel.
1. Princi-
ple. The 7
viols are 7
judgments
of God up-
on the
Kingdom
of Anti-
christ.

2. Princi-
ple. These
7 viols sig-
nify 7 pe-
riods of
time.

Part 2. borrowed from hour-glasses, which measured time, signifies this thing more naturally than the *Seals* and *Trumpets*. And this again is a Principle, which other Interpreters have not at all regarded, whence it is that they confound the *viols*, and make either all, or almost all of them, to be poured out in the same *Period*.

3. Principle, The viol does differ from the plague.

3. The third Principle, *That to every Period or viol, a plague is annexed*; but we must distinguish between the *viol* and the *plague*. The *viol* signifies the period of time, the *plague* signifies the judgement of God, which falls out during the period. 'Tis true, that the plagues are not always restrained unto the duration of the viol, or of the Period marked by the viol, but sometimes do reach both before and after it; the reason of which we will give hereafter. This again is a Principle which hath not at all been taken notice of: the *viols* and *plagues* have been confounded by Interpreters, as if they were one and the same thing, and almost all of them have been placed in the same time.

4. Principle, Nothing but evil is denoted by the viols, never any good.

4. The fourth Principle, *That all that is denoted and signified by these viols, is evil to be inflicted on the Antichristian Kingdom*: So that nothing but Judgements can be found in them. But it must be considered, that these Judgements do fall sometimes upon the *head* of the *Antichristian Kingdom* alone, and sometimes upon the *body* alone, and sometimes upon *both* together. And we must not imagine, that all those *plagues* do denote evil or mischief unto *Antichrist*, i. e. the *head* of the *Antichristian Kingdom*: This again is a Principle, which hath not been minded; for men have imagined, that every one of these seven *viols*, must be fatal to the power of the *Beast*.

The

5. The fifth Principle, *That the Antichristian Kingdom is here represented under a figure drawn from the Systeme of the World*: Hence it is, that mention is made of the Earth, of the Sea, of Rivers, of the Sun. *The Earth* is the entire Globe, composed of Land and Water, and this signifies the whole mass of the *Antichristian* World, both the head and the members. *The Sea* and the *Rivers*, signify the *people*; according to the constant style of the Prophets. But the *people* distinguished from their head and sovereign, the *Sun* denotes the sovereign of this Kingdom, as will be made out clearly in the sequel. All these *Principles* in my judgement are clear, and whoever will examine them well by the Text, and the Commentaries annexed, will not doubt of their truth. Let us see how ill the modern Interpreters have followed them.

5. Principle, The *Antichristian Empire* is represented under an Emblem of the systeme of the World.

The first Plague is, *a noysom and grievous sore upon the men that had the mark of the Beast.* 1. *Forbes* understands by this, the *filthiness* of the *Clergy*, their pride, covetousness, and other vices: but he does not restrain this to any period; affirming, that this corruption is to be considered, as taking in, or reaching unto the whole duration of the *Antichristian Empire*. 2. *Cocceius* understands this of the *schisms*, and *divisions*, and *disputes*, which have been and still continue in the *Popedom*: *Instances* disputes about *Images*; about the single life of the *Clergy*; about *Investitures*; the several schisms of *Popes*; the grand schisme of the *West*; the disputes between the *Scotists* and *Thomists*; the quarrels about the Authority of the *Pope*: So that according to him, this plague hath lasted near a thousand years, *i. e.* ever since the contentions betwixt the *Iconoclasts* and the *Icono-*

Seven Interpretations of the first plague.

Part 2. *latres*, or Patrons of *Image-worship* untill our times. It is not possible that a man should be more mistaken then this Author; and I wonder, that an Author, who had so much studied Prophecies, should not perceive that the *viols* signify here *Periods*, and *different times*, and consequently, that we must not make run the same plague to all these times: Besides, there is no exactness in this conception, nor any agreement between *divisions*, and a *noysome sore*. 3. *Joseph Mede*, takes this noysome sore to be the fury and rage, with which the *papists* were seised upon the preaching of the *Waldenses*. 4. *Dr. More* follows him in this, as almost in all other things. 5. *De Launay* also, will have it to be that *vexation of Spirit*, which the subjects of *Antichrist* must feel, when they shall see his compleat ruin. 6. *Testard* is of the same opinion. 7. *James Durrham*, a *Scotish* Minister at *Glasgow* asserts, that the *Earth* in this first plague is the *Authority* of the *Pope*; and that this noysome sore signifies the diminution which that Authority hath suffer'd by the *Reformation*.

Seven Interpretations of the second plague.

The second Plague is, *The sea turned into blood, and the fishes dying in the sea*. One would think that Authors have with earnestness strove, who should keep farthest from the very likeness of truth in this matter. 1. According to *Forbes*, *this sea turned into blood* is the universal reproach, under which the worship of *Popery* is fallen, together with its doctrines; for instance, its worship of *Images*, its *Purgatory*, its sacrifice of the *Mass*, &c. Behold, what an agreement there is between this, and a sea of blood. 2. *Cocceius* asserts, that this sea signifies the reduction of the *Lombards*, *Hungarians*, *Poles*, *Bohemians*, *Vandals*, *Goths*, *Danes*, *Saxons*, *Franks*, &c. in a word, of all the *Western* nations; unto

unto the obedience of the *Church of Rome*. But Part 2, besides, that in this there is no shadow of resemblance between the Prophetick Emblem, and that which is pretended to be signified by it; this contradicts the evident Principle, that these *plagues* never signify good to the *Antichristian Empire*: The reduction of so many Nations under the obedience of the *Pope*, is the greatest advantage that hath happened to the *Antichristian Kingdom*. 3. According to *Mede*, it is the *popish sea*, slain and turn'd into blood by the *Reformation*, which was done in the last Age. 4. According to *De Launay*, it is the government of sovereign *Princes* allied with the *Pope*, which shall become tyrannical and odious to their subjects. 5. *Testard* thinks that it signifies, that many *States* shall withdraw themselves from the jurisdiction of the *Pope*, so that this *domination* shall become like a bloody carcass, which putrifies the waters. 6. According to *Durrham*, the waters are *Ecclesiastical* constitutions, decrees, *Canons*, worship, *Mass*, &c. And that the *viol* shall make all these become deadly to those who use them. 7. *Lastly*, in the judgement of *Dr. More*, the fishes here signify *men*, and the sense is, that men shall withdraw themselves from the dominion of the *Pope*, so that no more any men shall be found under that dominion.

The third Plague is, *The Rivers turned into blood*. 1. According to *Forbes*, these are the *Dottors*, *Bishops*, and *Priests* of the *Church of Rome*, which must become *stinking* unto the people, even as Rivers of blood. 2. According to *Cocceius*, this signifies the *wars* and *divisions*, which have spilt so much blood among *Christian Princes*, since the time of the *Waldenses* and *Albigenses*. 3. According to *Mede*, the Rivers are the *Emissaries*, *Agents*, and

Interpretation of the third plague.

Part 2. and *Protectors* of *popery*, whose turn shall come to suffer the deaths and torments, which they had caused the *faithful* to suffer; which he says came to pass in *England* in the reign of *Queen Elizabeth*. 4. According to *de Launay*, this is the Doctrine of *popery*, that shall become odious to all its followers. 5. *Testard* follows the Interpretation of *Mede*. 6. *Durrham* does the like. 7. And so does *Dr. More*.

Interpre-
rations of
the fourth
plague.

The fourth Plague is, *The Sun, whose heat and scorching beams do burn men*. 1. According to *Forbes*, this is the Light of the *Gospel*, which is renewed, and doubled by the *Reformation*, and which fills the *Papists* with despair. 2. *Cocceius* saith almost the same thing, that the *Sun* is *Jesus Christ*, the *beams* are his efficacy and light, which destroys the superstitions of *popery* by discovering them. 3. *Mede* thinks that the *Sun* in this fourth Plague is the *Emperor*, or some other great Potentate, who shall abandon *popery* and torment it. 4. *De Launay* judges, that the *Sun* is the *Pope*, (and this is the only thing in which he hath guessed right) and that the burning caused by the *Sun*, signifies that remorse of Conscience, which *Papists* subjects of the *Pope* will feel. 5. *Testard*, who every where follows *Mede*, does leave him here and follows *Forbes*. 6. *Durrham* follows *Mede*. 7. And *Dr. More* is of the opinion of *Forbes* and *Cocceius*.

Interpre-
rations of
the fifth
plague.

The fifth Plague falls upon *the seat of the Beast, which is darkned by it*. 1. According to *Forbes*, this is the diminution of *credit* and *authority*, which happened to *popery* by the *Reformation*. 2. According to *Cocceius*, the throne of the *Beast* signifies a multitude of *Nations*, upon whom the *Pope* did sit, and this throne was overturn'd by the
Council

Council of Trent, which by its excommunicati- Part 2.
on hath seperated a multitude of Nations from the
See of Rome. 3. According to *Joseph Mede*, this
signifies, that the *City of Rome* shall be utterly des-
troy'd a considerable time before *popery* be com-
pletely ruin'd. 4. This is also the opinion of *de*
Launay. 5. *Testard* hath followed them both.
6. And *Durrham* likewise. 7. *Dr. More* saith, that
the *plague* which falls upon the seat of the *Beast*,
and darkens it, is the discovery of the falshood of
the pretended *infallibility* of the *Pope*.

The sixth Plague falls upon *Euphrates*, whose Interpreta-
tions of
the sixth
plague.
waters are dried up, that a way may be open'd to the
Kings of the East. 1. According to *Forbes*, *Euphra-*
tes signifies the *Papal* power and domination; the
Kings of the East are *Turks* and *Jews*: this *Papal*
domination is an obstacle to the conversion of these
Kings of the East; when it shall be abolisht that
which is signified by *the drying up of the River*
Euphrates, the *Turks* and *Jews* shall be converted.
2. According to *Cocceius*, *Euphrates* signifies also
the power of the new *Babylon*. This *Euphrates*
(saith he) this *Roman power*, hath been much
weakned in this *present age* by the wars, which
have happened between the *Spaniards*, the *French*,
the *Germans*, the *Hollanders*. The *Kings of the East*
are the *Turks*, which must come; but he knows
not how far they must come. 3. According to
Joseph Mede, *Euphrates* dried up, signifies the ruin
of the *Mahometans*; and the *Kings of the East*
who shall come, are the *Jews*, who shall be conver-
ted. 4. *De Launay*, says almost the same thing; save
that by the *Kings of the East* who shall come, he un-
derstands all the Nations which are on the other side
of the *Bosphorus*, who shall be converted to the
Faith. 5. *Testard* exactly follows the conjecture
of

Part 2. of *Ioseph Mede*. 6. *James Durrham* does not much differ. 7. And *Dr. More* conjectures, that here is signified the conjunction of the *Turks* and *Jews*, as well as their conversion. They all agree in interpreting, *the three unclean spirits like unto Frogs*, to be the *Agents* and *Ambassadors* of the *Pope*, or *Monks*.

Interpreta-
tions of
the seventh
plague.

The seventh *viol* falls upon the *air*, and the *plague* consists in *thunders, lightnings, earthquakes, & the division of the City into three parts*. 1. *Forbes* explains this to be the total ruin of *popery*, but knows not what to make of the division of the *City* into three parts. 2. *Cocceius* applies this to the *wars*, which have happen'd in this Age in *England*, *Scotland*, to the *massacre* in *Ireland*, to the death of *King Charles I.* to the War between the *Hollanders* and *Spaniards*; He confesseth also, that he knows not what the division of the *City* into three parts means: by the *City* he understands the *true Church*. 3. *Mede* also explains all this, to be the final *destruction of popery*: but saith nothing of the division of the *City* into three parts. 4. *De Lannay* understands it after the same manner; he says, that the three parts of the *City* have relation to the three *great judgements*, by which God will destroy the *Antichristian Empire*. 5. *Testard* follows *Mede*, and knows no more then he the meaning of the division of the *City* into three parts. 6. According to *James Durrham*, this *Plague* comprehends all the calamities which must happen from the fall of *Antichrist*, unto the end of the world: the division of the *City* into three parts in his judgement, means nothing else but the total subversion of *popery*. 7. Lastly, *Dr. More* agreeing with the others, that this *Plague* comprizeth the total ruin of *popery*, adds that the division of the *City*

City into three parts, alludes to the three grand Part 2.
Parties that divide the world, viz. the *Infidels*,
the *Antichristians*, and the *Protestants*: this divi-
sion indeed, is not an effect of the seventh *plague*;
but is (saith he) ascribed to it, for the adorning
of the Prophecy; but 'tis a sign of no deep thinking
to make such conjectures.

I will not spend time to lay open the weakneses of these *Interpretations*: they are so apparent, that the dimmest eye may discern them. Onely you may please to remarque these general faults or defects in them. 1. They confound the *viols* with the *plagues*. 2. They do not *divide* the times of these *plagues by periods*; but for the most part heap one upon another. 3. They observe not any *Chronology*, or order of *History*. 4. They make not a *System* of events. 5. They observe not to set down the *resemblance* between the *Prophetick* representations and *Historical* events: For example, what resemblance is there between a *Sea* and the *popish worship*; between *Rivers* and *Doctors*; or *Bishops*? If in some places they have laid down a resemblance between the *Emblemes* which the Prophet uses, and the things to which they have applyed them. This is by meer chance, this appears, because this resemblance is onely to be found in some places, not in all. 6. They have this common fault, that they pass over several things, without explaining; for instance, *the division of the City into three parts*. Let this be carefully observed, that we shall give such an explication, in which not one of these faults can be found; but there will be a *System* of events well set together: there will be a *distinction* between the *viol* and the *plague*, and the *plagues* will follow one another, as well as the *periods*: there will be a perfect resemblance, between
the

General
defects of
all these
Interpreta-
tions.

Part 2. the Prophetick *Emblems* and the *Events*. Lastly, there will not be so much as *one article* in the *Prophecy*, of which we have not found the compleat *fulfilling* in the *Events* recorded by history.

C H A P. VII.

An explication of the three first VIOLS, and the three first PLAGUES.

Part 1.
Ch. 8.

AS to the five first *plagues*, I continue to have the same *thoughts*, which I proposed in my *prejudices against popery*: nothing remains, but to confirm and illustrate them. The Text is thus:

Chap. 16. v. 1. *And I heard a great voyce out of the Temple, saying to the seven Angels, Go your ways, and pour out the viols of the wrath of God upon the earth.*

v. 2. *And the first went, and pour'd out his viol upon the earth, and there fell a noysom and grievous sore upon the men which had the mark of the beast, and upon them which worshipt his Image.*

The Em-
blems are
here bor-
rowed from
the plagues
of Egypt.

It is clear enough, that God makes here an allusion to the *plagues of Egypt*: We have a little before seen, that the *Sea of glass*, i. e. of ice mingled with fire, upon which those stood who were escaped out of the *spiritual Egypt*, had its allusion unto the *red sea*, upon whose shore the *Israelites* being got out of *Egypt* were found. In like manner here the Prophet alludes to that *ponder*, which *Moses* cast into the air, and which falling down upon the *Egyptians* became swelling boyls. In the *Greek* there stands not in the first verse the general term *plague*, but an *evil and wicked boyl*; and this

I in

interpret to be that dismal corruption, which Part 2.
 seized on the *Popedom*, head and members, in the
tenth Century; for there I place the beginning of
 these *plagues*, and they must not have a shorter
 space of time. Every *plague* takes up a period of
 more then a hundred years, so that eight hundred
 years are not too much for seven periods. When
 the Prophets divide times by periods, they are not
 wont to assign to each less then an *age*, or *Cen-*
ury.

We must know then, that untill the 10th Cen-
 tury, all things favoured the *Antichristian Empire*,
 whilst it was brought forth and grew up. 'Tis
 true, *Rome* (as also other Cities of *Italy*) did suffer
 in the fifth, sixth, and seventh *Ages*; by the ir-
 ruptions of the *Goths* and *Vandals*, by the Wars
 of *Belisarius* and *Narses*, during the reign of *Justi-*
inian, by the Arms of the *Lombards*, who were
 call'd in by *Narses*. But these temporal Calami-
 ties were far from doing prejudice to the *Anti-*
christian Empire; on the contrary; it grew and
 got strength by the ruins of the *Roman Empire*,
 and by the total abolition of the authority of the
Greek Emperors in *Italy*. The *Western Nations*,
 insensibly grew *passionate* for the supremacy of the
 pretended *seat of St. Peter*; homage was paid to
 him without contradiction, at least in spirituals,
 and also in temporals, the power of *Popes* was great
 and the *Bishops of Rome*, had made themselves
 formidable to the whole World. But the first step
 to their declining state was that astonishing *cor-*
ruption, which the *See of Rome* fell into, and
 thereupon all the Provinces that had had depen-
 dence upon it. This *corruption* was so dismal,
 that the descriptions made of it by *popish Authors*
 themselves, do even at this day affright us. They
 call

The first
 plague is
 the dismal
 corruption
 of the
Popedom in
 the tenth
 Century.

Part 2.

Baron. ad
an. 900.

call the *tenth age*, an iron and leaden age; an iron age, because of its hardness and barrenness; a leaden one; on the account of these deforming evils, which broke in like a deluge; an age of darkness, because of its ignorance. Two women, famous for their debauches; did make and depose Popes. For the space of 120 years, the Bishops of Rome were Murderers, Poysoners, Adulterers, Sodomites, prophane Blasphemers, known and open Magicians. the corruption of the head diffused it self into all the members. The Author of *Fasciculus Temporum* informs us, that in many places men did not know so much as the Sacraments. The Priests Religion was Astrology, Negromancy and Magick, and their life an excess of all sorts of abominations. Baroni^{us} confesses, that things were come to that pass, that it was an opinion spread through the whole world, that the end of the world was at hand, because Antichrist was come.

An Ulcer
very proper
to repre-
sent such a
corruption.

Now what resemblance can be more proper to represent such a corruption of manners, then a *soresore*, or *ulcer*, which is here given by Saint John? An ulcer does contain the Idea, 1. Of a great corruption of the blood; for Apostems and Ulcers do always proceed from thence. 2. Of a very great stink, offensive to the smell. 3. Of a frightfull object to the sight. Such was this corruption of manners, it proceeded from a deep corruption of the inward parts of the heart and mind, it cast a very bad smell; which hath reacht even to us: it formed a most frightfull object, upon which the adorers of the Pope, and of the (so called) *holy seat*, cannot even now adays reflect without horror and indignation. This plague fell upon the Earth, i. e. upon the globe or whole mass of the *Antichristian world*. For the members and the

the head, the whole and the parts were cover'd over Part 2. with this dismal corruption.

And further, it cannot be express'd how great a plague, how sore a blow this *See* received from hence. For this gave occasion to the *Emperors* to meddle with the affairs of *Rome* and its *Bishops*. The Successors of *Charlemaine*, having let go this fair patrimony, kept themselves in *Germany*, during which time the *Popes* got strength and made themselves Masters. But the excesses of the Court of *Rome*, obliged the *Otho's* Emperors of *Germany* to march into *Italy*, there they corrected and deposed some *Popes*, and chose others to their mind. They revived the ancient right, which the *Emperors* had of confirming *Popes* after their election, which was a very sore mortification, of which they did not recover untill *Gregory* the VII. And besides, this corruption rendred the *See of Rome* contemptible to all nations. In some Countries men took liberty to write very bitter invectives against it, some of which are come to our hands. This is a wound that bleeds even at this day, and affords us a very strong argument against the pretensions of infallibility and supremacy, challeng'd by the Church of *Rome*. For we will never cease to object, and very rationally, that God is too good and too wise, to suffer the Seat of his *Vicar*, and of an infallible *Vicar*, to be infected with so dismal a corruption. These considerations let us see that none ought to object against us, that we make one of the plagues of the *Antichristian Empire* to be that corruption, which is one of its Characters. The same thing we shall see in the fourth plague, where we will make it appear, that the tyranny of the *Antichristian Kingdom*, which is one of its Characters, is notwithstanding become one of its plagues. When

This corruption was, and is to this day a terrible blow to Popery.

Part 2. these Characters are risen to an immoderate height, they become sensible, they discover *Antichristianism*, and by discovering it they destroy it; for its *safety* consists in being a *mystery*; it is a mystery of iniquity. This is the first plague, and the first period of *Antichrists declining*; this period lasted above a 150 years; for this corruption continued for a good space of the eleventh *Age*. The second and third plagues are thus set down.

v. 3. *And the second Angel pour'd out his viol upon the sea, and it became as the blood of a dead man, and every living soul dyed in the sea.*

v. 4. *And the third Angel pour'd out his viol upon the rivers and fountains of waters, and they became blood.*

Waters signify people, the sea of blood the Croisades.

Chap. 17.
v. 15.

Observe, that the *sea* and *waters* in Prophetick visions, signify *people* or *nations*; this is so well known, that it needs not to be proved. And supposing that this Emblem is not common in other Prophets, it is most evidently so in St. *John*. Come, saith the Angel to him, *I will shew thee the judgement of the great whore, which sits upon many waters. The waters which thou sawest, where the whore sits, are peoples, and multitudes, and nations, and languages.* The first viol was pour'd out upon the *earth*, i. e. upon the whole *Globe*; for *earth* contains both *dry* and *moist*. The corruption of manners was spread over the *head* and the *members*, over the *papal Seat* and all its subjects. But this second viol is pour'd only upon the *waters*, the *sea* and the *rivers*, i. e. upon the people of the *Antichristian Empire*, or upon the different *Nations, Tribes, and Languages* (as the Spirit does express it) it falls not upon the *Head* and the *Seat*, on the contrary, it is the *Seat* of the *Beast*, which contributes to this Plague. *The waters of the sea were turn'd*

turn'd into blood, and every living soul dyed. What Part 2.
 more native and lively representation could have
 been made of the Rage of the *Croisades*. In all
 languages and in all sorts of style, a *sea of blood*,
rivers of blood, *streams of blood*, signify a very
 great slaughter. Now the proper Character of
 the *Croisades*, is slaughter, murder, which falls
 not upon the head of the *Antichristian Empire*,
 but upon the *people*, all was there turn'd into
 blood. Never was there such a prodigious effu-
 sion of blood in the *sea*, *i. e.* among the peoples.
 In the first *Croisade*; there dyed more then two
 millions of men in three or four years. 'Tis evi-
 dent that God did lead these wretched creatures;
 as it were to the shambles, that they should find the
 punishment of their crimes: he took away so great
 a quantity of blood, that he might cure the Ulcers
 of *Christendom*. For that he might purge it of that
vast rabble, he permitted the Devil to inspire them,
 either with such a sottish superstition, or an extra-
 vagant ambition; that they must go and deliver the
holy Land, or go and conquer *Kingdoms* in the *East*.
 This plague lighted only on the *sea*, not at all on
 the *dry land*: upon the subjects of the *Popedom*,
 not at all upon the *Popes*. On the contrary, the
Popes improved that evasion to greaten their pow-
 er, to plunder whole Countries, to make Generals
 of Armies, to act as sovereign Monarchs, and to lay
 a heavier yoke upon *Kings*: whom they order'd
 to march, and sent them as their slaves into the
East, and during their absence plundered their
Kingdoms.

We must not imagine that all the *plagues* laid
 down by St. *John*, must tend to the ruin of the *See*
of Rome, or to the diminution of its power; for some
 are to light upon the head of that *Empire*, to crush

Part 2. it, others upon the *people* to punish them, because they worship the *Beast*: the plague of blood and slaughter is for the people.

This plague of the *Croisades* is divided into *two* plagues, because of its long duration, for it lasted *200 years*, from the end of the *eleventh* Age, untill the end of the *thirteenth*. The third *viol* which makes the third *plague*, fell only upon rivers, *i. e.* upon lesser waters; because after a hundred years the fury abated, there was no more marching of the whole *West* unto the *East*, only that of some particular nations, as of the *French* among others under the conduct of *St. Lewis*; and consequently the effusion of blood was much less, there were only rivers of blood, whereas the former *Croisades* had made a *sea*. I shall add this explication which I have given, does exactly agree with the Genius and Emblems of the Prophets. The Prophet *Ezec.* 32. 6. says to Egypt, *I will water with thy blood the land wherein thou swimmest, even to the mountains*. There must be no less then a sea of blood, to overflow a Countrey with blood, even to the tops of the mountains. *The mountains shall be melted with their blood*, saith *Isaiah* 34. 3. there must be rivers of blood to do this.

v. 5. *And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus:*

v. 6. *For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink, for they are worthy.*

There will not want some, who from these words will object and say, that untill this time there had been no persecution on the account of Religion, and that the *Popedom* had in no wise shed the blood of Saints and Prophets. To this I answer. First,

Tis

'Tis not true, that during the time of the *Croisades*, no blood had been shed on the account of Religion; for it was exactly in the middle of the *Croisades*, that that horrible barbarity was used against the *Waldenses* and *Albigenses*. *Innocent III.* published the fifth *Croisade* at the end of the *twelfth Century*, and at the same time gave sentence of death against the poor *Albigenses*. But that which is especially to be observed in this matter, is this, that those who make this objection, must make a stronger against those words of Jesus Christ, *That the blood of all the Prophets, which was shed from the foundation of the world, may be required of this generation. From the blood of Abel, &c. verily I say, it shall be required of this generation.* What reason to require of the *Jews*, who lived in the times of Christ, the blood of *Abel* and other holy men, who were slain before the *Flood*? what reason to require of them the righteous blood, shed before *Abraham*? Nay, what reason to require of them the blood of the *Prophets* slain by their fathers, since they disapproved the deeds of their fathers? Why, this is the reason, God when he executes judgment, ought to hear the cries of all the righteous blood that is shed; for these cries make up but one voice; and the race of murderers makes up but one people, on which God will charge that blood. It matters not, that it was shed by the Parents or the Children, before the one were born, or after the death of the others, this makes no difference; God looking upon this murdering race all in one body, will charge the whole upon the whole in the lump. Which evidently appears from that which God here speaks of this generation of *Antichrist*; they have shed the blood of *Prophets*, he saith not of *Apostles*, he goes back as far as the

Part 2,
Why God
chargeth
Antichristian Rome
with the
blood
which she
had not yet
shed.

Luc. II. 50;
51.

Part 2.

Prophets, and inflicts the punishment of the blood of the Prophets, slain so many ages before upon the *Antichristian Empire*. *Rome* hath always been a *murthering City*; the holy *Apostles*, *Martyrs*, *Doctors*, *Confessors* of the first ages of Christianity, were slain by its orders and in its Dominions. Modern *Rome*, within the circuit of its Jurisdiction, hath shed an infinite quantity of holy and faithfull blood. The old and new *Rome*, in the account of God, and in the executing of his judgements, make up but *one body*, because God beholds the whole in one instant or point. He looks upon her as *one* murthering tyrant, as *one* race of manslayers. It matters not, that as to some particular persons, and some particular ages, she is not guilty of the blood of the Prophets; she is guilty as to *her whole*, in her beginning and her end: now the beginning and the end do involve the middle.

But it will be objected, Had not *Rome Pagan* been sufficiently punished for the blood of *Apostles* and *Martyrs*, which she had shed? So many sackings and desolations as she had felt, did not they suffice? Must *Antichristian Rome* pay once more for that blood? I will object on the same grounds; Had not *Jerusalem*, the murtherer of the *Prophets*, suffer'd enough for her murders, by that dismal desolation made by the *Chaldeans*, by the captivity of all her Inhabitants, by the fire which consumed her Palaces? Must God chastise her by the *Romans* for those crimes, which had been punished by the *Babylonians*? Thus was it necessary that God should punish *Rome Antichristian*, for the crimes committed by *Rome Pagan*, or for the sins which were not committed till the following ages of this *Antichristian Rome*? 'Tis to this objection, that the other Angel answers, who speaks at

V. 7. *And I heard another out of the Altar say, Part 2, even so Lord God Almighty, true and righteous are thy judgements. That is, though it seem unjust to give blood to drink unto new Rome, on the account of the blood that was shed by old Rome, or of that which shall be afterward shed by the new; notwithstanding thy judgements are righteous and true. Behold, the three plagues which bring us down unto the thirteenth Age. The last Croisade, was the second expedition of St. Lewis, who carried out and lost 60000 men at Thunis, in the year 1269.*

CHAP. VIII.

The fourth plague; the encrease of the heat of the Sun, denoting the encrease of the Papal Authority, which had almost utterly ruin'd the World and the Church. The fifth plague is the desolation of ROME, when the Pope retreated to Avignon, and the diminution of the papal Authority by the grand Schisme of the West.

V. 8. **A**ND the fourth Angel pour'd out his viol upon the Sun, and power was given to him to scorch men with fire.

V. 9. *And men were scorched with great heat, and blasphemed the name of God, who hath power over those plagues; and they repented not to give him glory.*

This is the fourth plague, in which we see the Sun. 'Tis known and confess'd by all, who

Part 2.
What is
the Sun of
the Anti-
christian
Empire.

know any thing of prophecies, dreams and visions; that the *Heavens*, the *Sun*, the *constellations*, and the *Stars*, are emblems of dignities and grandeurs on earth; and the *image* does bear a lively resemblance; for the *Heavens* are the superior region of the World, from whence good and bad Influences do come; and supream Authority is the *heaven* of the lower World, from whence both good and evil proceed; great dignities are like constellations in Societies: The *Sun* always signifies the *Sovereign*, and the *Stars* inferior *Magistrates*. Before, in the sixth *Chapter*, the fall of the Empire of *Rome Pagan* and of the imperial dignity, is represented to us by the same images. *And the Sun became black as sackcloth of hair, and the Moon became as blood, and the Stars of heaven fell unto the earth.* This is a thing which admits not any dispute.

Chap. 6.
12, 13.

The Sun of
the Anti-
christian
Kingdom
is the Pope.

That the *Antichristian Kingdom* is treated of here, is generally agreed to: therefore it cannot be doubted, that the *Sun* is the Sovereign of this Kingdom. The heat and beams are the instruments by which the Sun operates. 'Tis by his beams that he quickens, warms, and begets, and causeth fertility, when his heat is moderate, as he causes sterility when it is excessive. 'Tis by heat that he preserves and strengthens health, when his beams are gentle; and 'tis by it that he produceth death, when his beams are mingled with poysonous vapors.

Authority and power in *Sovereigns* exactly correspond to heat and light in the Sun: 'tis this *Authority* which warms and burns, which saves and destroys, which does good and hurt. When it is moderate like a Sun, it enlightens and preserves the *State*: when 'tis excessive, 'tis like a fire which devours;

devours; when 'tis gentle, and the Prince uses it a-
 right, there is no advantage that it does not pro-
 duce, fertility, abundance, peace, strength, & health
 of the *Commonwealth*. But when 'tis maligne, and
 the Prince uses it wrong, 'tis a burning Sun, which
 consumes, which wastes, which scorches and kills,
 which brings barrenness and want into the place of
 abundance, trouble and confusion into the room of
 peace, and death into the place of life; these things
 also carry an undeniable evidence.

Therefore I conclude, not by way of naked con-
 jecture, but with assurance, that the encrease of heat
 in the *Sun* of the *Antichristian Empire*, and in his
 beams, is the encrease of his Authority and power,
 and also the pernicious and wicked use of this usur-
 ped power. And this clearly signifies that prodigi-
 ous augmentation of the *papal* authority and
 power, which was made in the *eleventh, thir-*
teenth, and fourteenth Centuries. The *Pope* had
 been Tyrant over the *Church*, then he became Ty-
 rant over the World. *Gregory VII.* by an incre-
 dible attempt, rais'd himself above all *Sovereigns*,
 excommunicated *Emperors* and *Kings*, deposed
 them, and took away their *Crowns*, made other *Em-*
perors and other *Kings*, to whom he gave the
 Territories of the former. His Successors kept
 the same path, yea out-went him. They had a mind
 to make *Emperors* their *Vassals*, and did so. This
 heat scorched men like fire, and men were scorched
 with great heat; for none can describe the dismal
 desolations, which *Popes* have made by the use of
 this usurped and excessive authority. It cost *Henry*
IV. alone, sixty and odd battels and combats in
 which he was engaged, to defend himself against
 the enemies which the *Popes* stirred up. The histo-
 ry of the two *Frederiks*, that of *Lewis of Bavaria*, &
 the

The en-
 crease of
 heat, signi-
 fies the en-
 crease of
 the *papal*
 Authority.

The en-
 crease of
 the autho-
 rity of the
Popes, had
 almost con-
 sumed all
Europe.

Part 2. the general history of *Germany* for the space of 300 years, can witness to what I say, without reckoning *England*, *France*, and other *States*, where the *papal Authority* hath caused bloody and horrible *Tragedies*, and such troubles, whose bare reading does move compassion; *Matthew Paris* alone may suffice to let us know, how exactly this Prophecy was accomplisht, [*that the beams of the Sun scorched men.*] He tells us, how the *Authority* of the *Pope* made such exactions in *England*, and brought it to so great misery, that it was almost quite ruin'd. This may be found every where, and lately in our *History of Popery*, in the first and third recrimination.

Chap. 6. 7,
8. of the
first part,
Chap. 5. of
the second,

Why the
fourth
plague be-
gins before
the second
and third,

This is the *fourth plague*, and whoever seriously considers this matter, will have no scruple about it, no more then I have. Perhaps some will make one, that this fourth Plague did begin before the second, for the prodigious tyranny of the *Popes* began under *Hildebrand*, nam'd *Gregory VII.* about the year 1074, and the *Croisades* did not begin till 1096. more then 20 years afterward. Wherefore then does the Spirit make this to be the *fourth* Plague, and not the *second*? I answer, because this came down lower then the continuance of the *Croisades*. The *Croisades* ended about the year 1270. when as this *papal tyranny* continued in all its strength, and all its dreadfull effects, the whole *thirteenth* and the whole *fourteenth Centuries*. Afterwards, though the *Popes* have ever kept up (and do still) the same pretensions, notwithstanding they did far less mischief in *Europe*, by the use of this proud *Authority*, which they take to themselves.

It is to be observed, that the *Prophecies* which divide times and events by *periods*, do not divide them

them in such a manner, that one period should be-
gin exactly where another ends; on the contrary, they are always *joynted* or *inlayd*, one within another. For example, the *Roman Monarchy* does not begin where the *Grecian* ends; on the contrary, the *Roman Monarchy* in its longest duration does take in the whole *Grecian* entirely, yea, it begun before the *Grecian*. When *Alexander* founded the *Grecian* Empire, the *Romans* had already begun to make a figure in the World. And *Livy* in that part of his History proves, that if *Alexander* had marcht into the *West*, as once he designed, he had not so easily *mastered Rome*, as he did the *East*. *Rome* had at that time conquered all her neighbours, she had subdued the *Aequi*, the *Volsci*, the *Samnites*; yea, she had humbled the *Gauls* by many defeats given to them. At that time lived the *Fabij*, the *Papyrij*, and many other *Heroe's*, whose names are so famous in history. The City was at that time 420 years old, and the Prophecies do reckon the destinies of *Rome* from its first beginning, for they mention its seven *heads*, *i.e.* the seven Governments, under which they do consider it: of which the *first* was that of their *Kings*. So that the *fourth* Monarchy did precede the *third*, more then 400 years: But notwithstanding the *Roman Monarchy* is reckon'd the *fourth*, because it kept its grandeur intire; nay, did much encrease it, a long time after the fall of the *Grecian*. Thus the plague of the *Sun*, *i.e.* of the *papal Authority*, is reckon'd as the *fourth*, though it began before the *second*, because it continued during the second and third *plague*, and its reign was lengthned above a *hundred years* after them both, and the last hundred years ought to be reckon'd, as the *period* of the *fourth* plague.

Part 2.
In prophe-
cies the pe-
riods of
times are
often in-
layd in one
another.

Revel. 17.
The fourth
Monarchy
preceded
the third
more then
four hun-
dred years.

There

Part 2.

There is another objection which will seem stronger, but notwithstanding is more easily answer'd. According to our exposition, the *augmentation* of the *papal Authority*, is accounted (to be) a calamity upon the *Antichristian State*; whereas on the contrary, it is the highest step of its exaltation and perfection. I answer, that the one contradicts not the other: for first, we must remember the remark already made, *viz.* that these *plagues* do not *all* fall upon the *head* of the *Antichristian Kingdom*: they are heavy judgements of God, which often touch not the *Pope*, who is the Instrument to execute them. The *plagues* fall *on them that worship the Beast and his Image*, and not on the *Beast* himself, and on the *false Prophet*; yea, this *false Prophet* is an Instrument in the hand of God to inflict the *plagues*. Thus in the second and third *plagues*, which are the *Croisades*, the *Pope* is not the *sufferer*; 'tis he who makes others suffer, 'tis he who sends many millions of his subjects to be murther'd and slain; yea, this very thing proved a great augmentation of his power. In the same manner, this fourth *plague* falls upon the *Antichristian people*, and therefore in the following plague the Spirit saith, that the viol was pour'd on the *seat of the Beast*, to signify that the people or subjects of the *Beast*, should not be the chief sufferers by it.

The abuse
of the pa-
pal Autho-
rity, did
tend to its
ruin.

I answer in the second place, that the prodigious advancement of the *papal Authority*, which in truth brought *Antichristianism* unto its perfection, yet notwithstanding was one step to its ruin. If the *Popes* had kept within the bounds, which they did in the preceding ages; if they had not meddled with secular affairs, to dispose absolutely concerning them; perhaps the *See of Rome* had not been thought to be *Antichrist*; but then it was that

that this truth became so sensible, that every one perceiv'd it. The abuse of the *Ecclesiastical* power in the ninth age, made some perceive that *Rome* was the mystical *Babylon*. Thus *Gontier* Bishop of *Colen*, and *Thetgant* Arch-bishop of *Triers*, nam'd it in the ninth Age. But after the eleventh Age, this truth was so demonstrated, that we of this Age do not speak it more plainly and confidently. We may judge by that excellent passage of *Eberard* Bishop of *Salzburg*; which we cited out of *Aventin*, in the tenth Chapter of the first Part of our *Prejudg*. After that time, there never wanted those who asserted the same thing. Thus the dismal abuse of the *papal Authority* was, and is still a fore plague to that *See*: for 'tis one of the strong Arguments, by which we prove that it is *Antichrist*.

See Aventin. Annal. Boior lib. 4 pag. 330.

Men were scorcht, but they repented not to give glory to God. The *Germans* cryed out very much against *Babylon* and *Antichrist*, but they did not forsake them, or renounce their *Idolatriy*; on the contrary, they blasphemed the name of God, who had power over these plagues, for these Ages were exceeding wicked and corrupt.

V. 10. *And the fifth Angel pour'd out his violupon the seat of the Beast, and his Kingdom was full of darkness, and they gnawed their tongues for pain.*

V. 11. *And blasphemed the God of Heaven, because of their pains and their sores, and repented not of their deeds.*

This is the fifth plague. I ask not any favour for my conceptions about it; let them be examined with the utmost rigour; if they are not liked; let them be disregarded; but for my part, I cannot abandon them, untill the times and events do unde-

Part 2. undeceive me ; but those events shall never be seen. Who can doubt, that by the *seat of the Beast* is meant *Rome*? and when was it that the viol of the wrath of God fell upon this seat, *i.e. Rome*? It was when it lost its Sun, the Sun which is spoken of in the preceding plague, *i.e. its Pope, the papal Court*, that like a gulf or whirl pool drew to it all the riches of the Kingdoms of *Europe*. In the year 1305. *Clement V.* left *Rome*, to go and dwell at *Avignon*. The City that was mistress of the World, became desolate, a very desert, and a shadow of its self during those 74 years; when its Masters kept their Seat at *Avignon*. The viol fell upon the *Seat of the Beast, and his Kingdom was full of darkness*. 'Tis not only said, that *his Seat* was darkened, but *his Kingdom*. And indeed, till that time the Kingdom of the *Beast*, the *Authority of the Pope*, the *Glory of the Holy See* (as 'tis call'd) had never suffer'd such a strange and terrible an *eclipse*. This removal of the *papal Seat* unto *Avignon*; was the cause of a *Schism*. At the end of 74 years *Gregory XI.* compelled by the complaints of the *Romans*, brought back the Seat to their City. But after his death, the *Cardinals* (who were almost all *French*) resolved to have a *Pope* of their own *Nation*, the *Citizens of Rome* fearing lest a *French Pope* should return into *France*, forced the *Colledge of Cardinals* to chuse an *Italian* to be *Pope*, who call'd himself *Urban VI.* The *Cardinals* incensed at the force which was used in the election, contrived to revolt, which they did, and chose another *Pope*, who call'd himself *Clement VII.* he held his *Seat at Avignon*, and his Successors for 40 years, in the mean while, *Urban VI.* and his Successors at *Rome*, had one part of the *Church of Rome* under their obedience.

A prophecy of what fell out when the Popes left Rome, to go to Avignon.

At that time, the *Sun* of the *Antichristian* Part 2. World was divided into two; (as it happens to the *Sun* and the *Moon*, when they are eclipsed) it was eclipsed and darkned. The *Church of Rome* suffer'd the greatest reproach imaginable. Jesus Christ had no less than three or four *Spones* at one time. This is a piece of *History*, which confounds *popery* even at this day; which destroys its foolish pretences unto an *uninterrupted succession*, an *undivided unity* and *infallibility*: from hence we draw a conclusion against it, which cannot be avoided. Then the *Kingdom* of the *Beast* was darkned; *Princes* despised the *Popes*, and made themselves their Judges (whereas formerly *Popes* had judged *Kings*.) They made them be deposed, they call'd by their own Authority the *Council of Constance*, where *Popes* were subjected to *Councils*, and accounted depofable, as in effect there were *three* who were there actually *deposed*. Till that time *Censures* and *Excommunications*, had been the *strongest beams* of the *Antichristian Sun*, the most efficacious methods of his domination. But then men began to despise them. There was nothing but excommunicating of one another; the *Western Church* was divided into two *Obediences*, that which obeyed one *Pope* was excommunicated by the other; and by this means all *Europe* lay under excommunication, which made it contemptible, and the *people* who once respected the *Censures* with incredible *trembling*, began to discern that these thunderbolts were vain and empty things. And this brought a considerable *darkness* upon the *seat of the Beast*, and the *papal power*; for all *Europe* groaning under the slavery of the *Popes*, every one began to think of recovering their liberty. *Germany* refused to submit to *Reservations* and *Expectations*.

Part 2. tions, means which the *Court of Rome* make use of, to make herself Mistress of all Benefices. *France*, not only rejected Reservations and Expectations, but annull'd *Annats*, *Provisions*, and all other exactions of the *Court of Rome*. Then were laid the foundations of the *pragmatick Sanction*, which gave the *Popes* so much trouble, because it cut off all the *simonaical*-tricks, which the *Court of Rome* used to enrich herself; even *Italy* it self, during the *Schisme*, did shake off the yoke; the City of *Bologna* made a Law, that the *Benefices* of that *Church* should be conferred upon none but of that *City* and *Territory*. To conclude, it cannot be expressed by how many ways that grand *Schisme*, which divided the *Sun* of the *Antichristian* World, did spoil it of its strength and lustre. After this time, the Authority which the *Popes* had so mischievously used, (to ruin the *Kings* and *Kingdoms* of *Europe*) did scarce do any more mischief. 'Tis evident, that then the *Kingdom of the Beast* was darkned, because by this Eclipse it lost half of its beams, i. e. of its *Authority*.

They gnawed their tongues for pain. History must be consulted to know how many *calamities*, *wars*, *combats*, how much shedding of blood, rage and fury, did spring from this *shameful Schisme*. Every one of these *Popes* gnaw'd his teeth, and bit his tongue against the *Antipope*: There were nothing but thunderbolts, excommunications, *Croisades*, *wars* and *combats*, of one against another. Nay, still to this day, the slaves of the *papal Seat* are vex'd to the death, when we press them with this thing.

But under all their sorrows, they blasphemed the God of Heaven, and repented not of their deeds, In those Ages, *Idolatry* was so far from loosing any

any thing, that it encreased; then was the reign Part 2.
of *Monks*, of *superstition*, of *Fables*, of *Legends*,
and a thousand abominations. In that age *Simony*
was come to its height. While the *Court of Rome*
sate at *Avignon*, is invented a thousand wayes of
selling holy and prophane things; *Crimes*, *Paradise*,
Sacraments, *Ministry*, *Marriages*, and in a word
every thing. Then came abroad that famous book,
the *Tax of the Roman Chancery and Penitentiary*,
which at that time and yet every day, forces to
make the *Kingdom of the Beast* full of *darkness*. This
period lasted from 1305 untill 1440.

CHAP. IX.

*The sixth Plague are the Turks, who pass over
the Bosphorus, and invade the Greek and La-
tin Empires. The three unclean spirits, which
come out from the mouth of the false Prophet;
are the papal Laws, armed with Excommuni-
cations.*

I Have carried on my conjectures untill I came
hither, and did somewhat content my self in
what I had said about the *five* first *Plagues*; but
I confess that the remainder of this *Chapter* was
thick darkness to me. And understanding nothing
of it, I put it among those things that are
to come, according to the usual custome of them
who Interpret *Prophecies*; who say of every thing
which they understand not, that it is not yet
come to pass: And this made me ready to think,
that my *persuasion*, as to the *five* first *plagues*, was
but a meer *opinion*: For in the framing of systems;
G g whether

The cer-
tainty of
what hath
been said
ought to
be encrea-
sed by that
which fol-
lows.

Part 2. whether they be of Principles and conclusions; or of *Events* contain'd in *Prophecies*, we must pierce through them *all*, that we may see them clearly, and be assured of their truth. Whilest I thought that the remainder of the *Chapter* concerned *the time to come*, I was content to understand nothing of it, but I was afflicted with the fear, that the *end* of *Antichristianism* was not at hand. But at last, after I had knockt twice, thrice, four, five, yea six times, with devout attention and deep humility, I believe, that the door is open'd to me. I dare speak thus, though I know that some have said, that this favours of Enthusiasme; to whom I answer, that there is *one* Article at least more in my Creed, then there is in theirs, viz. *I believe in the Holy Ghost, and his operations*. I am in this matter a Disciple of the Author of *the enquiry after Truth*, and am perswaded that we see no truths but in God, and by the assistance of God: we contribute nothing besides our attention, our prayers and our desires. However, I think, that I have found out the *two plagues* that follow in this *Chapter*, and by this means, that which was only a *conjecture* of mine concerning the *five fore-going*, is risen to a *real perswasion*. I am therefore perswaded, that through the Divine assistance I have *pierced* into the *Systeme* of the *seven periods*; a favour for which I will render to *him* immortal thanks as long as I live. For I confess, that I cannot express the ravishing consolation that my heart hath felt, in seeing such evident reasons, to perswade me of the approaching *deliverance* of the *Church*. If these *two plagues* had been yet to come, I felt my heart began to *faint*, at the prospect of the *disinal calamities* which now oppress the *Church*, without reckoning those which do still threaten her.

her. *Hope deferred maketh the heart sick*, saith the Part 2.
Wise man.

V. 12. *And the sixth Angel pour'd out his viol* ^{Sixth plague}
upon the great river Euphrates, and the water thereof was dried up, that the way of the Kings of the East might be prepared.

The *Kings of the East*, and the river *Euphrates* do give light to this Text. As for the *Kings of the East*, we cannot doubt but that they are the *Turks*, for they are the only *Kings* of our *East*. They possess exactly that part of the *Roman Empire*, which is called the *East*, and hath kept the name of *Natolia*: in the Text they might have been translated the *Kings of Anatolia*, for that is the word which is used. Now all know that the *Turks* are the *Kings of Natolia*. As for *Euphrates*, we find it in the *sixth Trumpet*, as it is here in the *sixth plague*.

V. 13. *And the sixth Angel sounded, and I heard* ^{Revel. ch. 9.}
a voyce from the four horns of the golden Altar, which is before God.

V. 14. *Saying to the sixth Angel, which had the Trumpet, loose the four Angels which are bound in the great river Euphrates.*

V. 15. *And the four Angels were loosed, which were prepared for an hour, and a day, and a moneth, and a year, for to slay the third part of men.*

V. 16. *And the number of the army of the horsemen, were two hundred thousand thousand: and I heard the number of them.*

V. 17. *And thus I saw the horses in the vision, and them that sate on them, having breast-plates of fire, and of jacinth, and brimstone, and the heads of the horses were as the heads of Lions; and out of their mouths issued fire, and smoke, and brimstone.*

The most skillful Interpreters, have in this Metaphorical description discerned the *Turkish Cavalry*,

Part 2.
The Turks
and their
invasions
are fore-
told in the
9th chapt.
of the Re-
velation,

valry, which was formerly so formidable, and after the reading of what *Joseph Mede* hath wrote upon this, I think it cannot be doubted that the thing is so. This barbarous Nation which came out of *Tartary*, had carried on its conquests even to *Euphrates*, nigh to which is formed four *Dynasties* or Governments; and there it abode a long time: these are the *four Angels*, who were bound behind *Euphrates*. This River for some time served as a boundary, or *barriere* of the *Empire of Constantinople* against the *Turks*. But they leapt over this *barriere*, and spread themselves as far as the *Euxine Sea*, and the *Bosphorus*, and the *Ægean Sea*, or the *Archipelago*. The *Croisades*, about the end of the *eleventh Age*, drove them back, took from them *Nice* and a part of the lesser *Asia*. But afterwards they came again, and wasting the *Grecian Empire*; they took all away from it as far as the *Sea* called *Bosphorus*, and as far as the *Archipelago*.

Here *Euphrates* is the *Thracian Bosphorus*, the second *barriere* of the *Turks*.

Behold, these are the *Kings* of the *East*, which appear again in our *sixth viol*: behold the *Euphrates*, which again comes upon the stage. But what is this *Euphrates*? In this Prophecy whatever serves as a *barriere* to the *Turks*, is called *Euphrates*, because this River was the *first barriere*, which did separate that people from *Christendom*. After the *Turks* had got over that River, they find another *Euphrates*, viz. the *Bosphorus*. This in their last irruptions was the same, that *Euphrates* had been in their first, namely, a *barriere*, that for a little while stopt their course, though at last they leapt over it. This figure is very ordinary in Orators, (and consequently, there is ground to seek it in Prophets, whose style is much more figurative.) Thus one will say, Here are my *Herculis's pillars*; meaning, here I will bound my conquests: another will say, Here are

are my *East-Indies*; meaning, here I will bound Part 2, my longest *voyages*: A third says, This is my *Louure*; meaning, this is my *Palace*, or residence. So it might be said of the *Turks*, stopt behind the *Bosphorus*. This was their *Euphrates*; therefore the Sea call'd *Archipel*, and the *Bosphorus* of *Thrace*, in the *thirteenth* age, were the *barriere*, that parted the remainder of the *Greek Empire*, and the *Empire* of the *Turks*: But at the end of the 14th age, the *Turks* under the conduct of the proud *Bajazet*, and by means of the treachery of the *Genuese* (who let their *Gallies* to them) they passed the *Bosphorus*, made themselves masters of all *Thrace*, fixed the *Seat* of their *Empire* at *Adrianople*, and plundered all *Greece*; insomuch, that the *Greek Emperor* had scarce any thing left; besides the *City* of *Constantinople*. *Tamerlain* tamed the pride of *Bajazet*, and for a while stopt the fury of this torrent. But the Children and Successors of *Bajazet*, soon after carried on their conquests; and 50 years after quite ruin'd the remainder of the *Greek Empire*. *Mahomet II.* took *Constantinople*, in the year 1452. After which the *Turks* overflowed as a torrent, conquer'd all *Greece*, *Macedonia*, *Albania*, *Slavonia*, *Croatia*, *Bulgaria*, *Hungary*, and extended the bounds of their *Empire* even unto the borders of *Germany*.

Here therefore the *Archipel*, and the *Bosphorus* (which is joyn'd to it) are called *Euphrates*, because this Sea served as a *barriere* against the *Turks*, as *Euphrates* formerly had done; this was the *Euphrates* of that time, and the Holy Ghost kept the name of *Euphrates* in this second *barriere*, that we might in this Text the more certainly discern the *Turks*, who had passed over *Euphrates*, when they first invaded the *Greek Empire* and *Christendom*.

Part 2.

The *Latin Church* suffered infinitely by the passage of the *Turks* into *Europe*.

This is the *sixth plague*, which may be well called the *plague* upon the *Kingdom* of the *Beast*; for that *Kingdom* did infinitely suffer by it. 'Tis true, the first desolations fell upon the *Greek Empire*: but as I have already remarkt, the great *Idolatries* which reigned in the *Greek Church*, had made it become a Province of the *Antichristian Empire*; it was indeed separated by a *schisme* from the *Latin Church*, notwithstanding it was a Province of that *Empire*, though a rebellious Province. Besides this, the *Latin Church*, the *Kingdom* of the *beast* was infinitely aloier. How many fair *Provinces* and brave *Kingdoms* were rent off from the *West* by the *Turks*? How often have the *Turks* vexed *Italy*? nay, even *Christian Princes* have used them to mortify the *Popes*; besides what they have already done, we know not what they must do hereafter. The Holy Ghost seems to intimate, that God hath placed them there for some greater work than that, which they have already performed: for the Spirit saith, *that the way of the Kings of the East might be prepared*, without telling us what work they are to do; and the reason is, because their greatest work must not be done under the *sixth plague*, but at the end of the *seventh*. God hath thought it sufficient to tell us, that he hath placed them on this side the *Bosphorus*, and brought them even to the borders of *Germany*, to be the instruments of his great work: at least this is the opinion of many, who are taken with the Prophecies of *Drabicius*: They are perswaded, that the *Turk* must destroy *Rome*. The present state of his affairs does not promise this; for since the *Ottoman Empire* was founded, he was never brought so low. But I confess, that this is far from weakning my opinion, *that the Turk must be*

the

the Instrument of the vengeance of God against Rome; Part 2.
 for 'tis this, that does confirm me in it : for I look
 on this year 1685. as a Critical year in this great
 affair : God hath brought low the Protestants and
 the Turks at the same time, that he may raise them
 up at the same time, and make them the Instru-
 ments of his vengeance against the Babylonian Em-
 pire. Notwithstanding, as I do not found my predi-
 ctions upon the visions of Drabicius, but upon those
 of Saint John, and he saith nothing that does de-
 termine me ; I am in suspense whether the Turks
 have been placed so nigh the Kingdom of the Beast,
 to bear a part in destroying him, or to be honour-
 ed with the blessing of conversion, upon the sight
 of that great work of God. I am perswaded,
 that a few years will inform us which of these is the
 truth.

The duration of this period, is about 125 or 130 From 1390 until 1526.
 years. In the year 1529, the Turks came and be-
 sieged Vienna, Charles the fifth made them raise
 their siege. Since that time, they have not made any
 great progress into the Kingdom of the Beast. And
 this sixth plague exactly brings that Kingdom unto
 the time of Luthers preaching, of which the con-
 sequences are fore-told in the seventh plague, as I
 hope to make very evident ; but before that, we
 have a Parenthesis of a great depth and obscurity.

V. 13. And I saw three unclean spirits like frogs,
 come out of the mouth of the Dragon, and out of the
 mouth of the Beast, and out of the mouth of the false
 Prophet.

V. 14. For they are the spirits of Devils, working
 miracles, which go forth unto the Kings of the earth,
 and of the whole world, to gather them to the battel
 of that great day of God Almighty.

V. 15. Behold, I come as a thief, &c.

Part 2.

V. 16. *And he gathers them together into a place called in the Hebrew tongue Armageddon.*

Behold, great affairs, untill now finding nothing better, I was contented with the conjecture of those, who by these three unclean spirits, understand the *Monks*; nay, I found this explication very serviceable: I ranked the *Monks* into three Classes, *begging*, not *begging*, and *mixt*, (as the *Je-suites* are, who have according to their Statutes no *Estates* or *possessions*, and yet do not *begg*, as the Custom is.) 'Tis certain, that these are *unclean spirits*; for all the corruption of the *Christian Religion* is come from them: they go out to the *Kings* of the *earth* to unite them against the *true Religion*: but however exact this notion seems to be, I could never find in it the *settled rest* of a mind, which believes that it hath found the truth. At last I found that rest: and *three* things by the assistance of God, gave me *light* about this matter; the word *mouth*, that of *spirit* and *spirit of the mouth*, and that of *Armageddon*; these three words have fully perswaded me, that these unclean spirits signify *papal Laws*, and the *Oracles* of the *Seat of the Beast*, armed with *excommunications* and *Curses*.

First, that the term *mouth* is taken for *speech*, examples are so many, that 'tis scarce necessary to cite any: *Put away from thee a froward mouth*; that is, *Put away from thee perverse speech. A wicked man walketh with a froward mouth. The mouth of the just is a fountain of life*, i. e. the speech of the just. The *Messiah* speaking by the Prophet *Isaiah*, chap. 49. 2. *he hath made my mouth like a sharp sword*, i. e. my speech or word, this is a figure which is usual in all languages.

Secondly, the term *spirit* signifies so often *word*,

The three unclean spirits are the Oracles of the Pope, as the seven spirits of God are the Divine Oracles.
Prov. 4. 24.
Prov. 6. 12.

or

or Oracle, that the places cannot be numbred. In the beginning of this book mention is made of seven spirits, and from the seven spirits which are before his Throne; these things saith he, that hath the seven spirits, and the seven stars. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God: and Christ himself is represented, as having seven eyes, which are the seven Spirits of God, sent out into all the earth. 'Tis certain, that these seven spirits, are the same thing with the seven thunders of the 10th Chapter, i. e. the seven words or Oracles, which sound like thunders. Now 'tis clear, that by these seven spirits, we ought to understand the Divine Oracles, which were inspired into the Prophets and Apostles by the Holy Spirit; First, because these are joyn'd with the seven stars; *he that hath the seven spirits and the seven stars*; for the seven stars are the Angels of the seven Churches, i. e. the seven Pastors, and this signifies the seven Oracles, which proceed from the seven stars. Secondly, these seven spirits are called lamps; *he had seven lamps, which are the seven spirits*; and this is the proper title of the word of God: *Thy word is a lamp unto my feet*. And 'tis the proper office of the word and Oracles of God, to serve as a lamp, to enlighten souls and the world. Lastly, 'tis said, *that these seven spirits of God are sent into all the world*: This can signify nothing but the sacred Oracles, which are sent and preached by the Apostles through the whole earth. 'Tis in this sense, that our Saint John takes the word spirit in the fifth Chapt. of this first Epistle: *There are three that bear record on earth, the spirit, the water and blood*. By water and blood I cannot doubt, but that the two Sacraments of the Church are understood, Baptism is the water, the Eucharist

Part 2.
The 7 Spirits are the 7 Oracles.
Revel. 1. 4.
Chap. 3. 1.
Chap. 4. 5.
Chap. 5. 6.

Ch. 1. 20.

Pl. 119.

Part 2. is the blood ; and the third, or rather the first, and principal of these witnesses is *the spirit*, i. e. the word. *Lastly*, this is the name which *Saint Paul* 2 Cor. 3. 6. often gives to the Gospel ; *the Letter kills, but the Spirit quickens* : we are *Ministers*, not of the Letter, but of the Spirit : 'Tis certain, that the Letter signifies the word of *Moses*, and the Spirit the word of *Jesus Christ*.

The three Spirits of Antichrist, are opposed to the seven spirits of J. Christ.

I cannot therefore doubt, but that the Holy Ghost, by these *three unclean spirits* of the Beast, and the false Prophet, intends the false and impure *Oracles of popery*, opposed unto the seven Spirits of God, who are before his Throne, and go forth from him. The opposition is so sensible, that it cannot but be discerned ; *the Spirits of God are sent out into all the Earth* ; the spirits of the beast likewise go unto the *Kings of the Earth*. The Spirits of God are *lamps*, which being set on some high place, do give light : but these are like the *froggs*, creatures of the night and of darkness, that croak in the night, and love the bottoms of waters. As therefore the Spirits of God, are undoubtedly his *Oracles* : there is no cause to doubt, that those unclean spirits of the beast and false Prophet, are the false *Oracles of Antichrist*.

The spirit coming out of the mouth, always signifies words.

See also Ch. 1. 16. & 2. 13. Isa. 11. 4.

In the third place, *Spirits coming out of the mouth*, so clearly denote *words*, that it cannot be enough admired, that none hath seen this. First, every thing which comes out of the mouth in a figurative style, signifies *words*. 'Tis said in the 19. Chapt. v. 15. that *out of his mouth came a two-edged sword*. All know that this signifies the word of God, that comes out of the mouth of Jesus Christ. *Isaiah* saith, that the Messiah *shall smite the Earth with the rod of his mouth, and slay the wicked with the breath of his lips*, a notable passage for explaining

plaining that, upon which we now are ; *spirit* or *Part 2.*
breath is there taken in the sense that we lay down,
the spirit of his lips, is the speech of his lips. And
the rod that comes out of the mouth of the Messiah,
 is also evidently his *word* or speech. This is usual
 in all languages : 'twas said, that lightnings came
 out of the mouth of *Pericles* ; we say every day,
 there come flames, arrows, &c. out of the mouth
 of such or such : every one understands that this
 signifies *words* ; but (above all) the *spirit of the*
mouth is never taken in any other sense. *Saint Paul*
 saith, that Jesus Christ will come and destroy that
 wicked one by the *spirit of his mouth* : we have even
 now heard *Isaiah* call the word of the Messiah, the 8. *Thel. 2.*
breath or *spirit of his lips*. The Prophet *David* *Pl. 33. 6.*
 saith, that *the Heavens were made by the word of the*
Lord, and *all their host by the breath or spirit of his*
mouth. There is none who is not perswaded, that
 the *word* that formed the heavens, and the *breath* or
spirit of the mouth of God are the same thing. Be-
 sides, the figure is so natural and comely, that we
 necessarily fall upon it ; speech or *words* are form-
 ed in the mouth, by the *wind*, the *breath* of the
 lungs ; thus it is the *breath or spirit of the body* : be-
 sides this, it discovers the sentiments and thoughts ;
 and thus it is, the *breath or spirit of the soul*. After
 all this, I do not think that any can in the least doubt,
 but that these *three spirits*, that come out of the
 mouth of the false Prophet, are the *false Oracles*
 and *Laws* of this false Prophet. These things are
 like those riddles, which when they are unriddled,
 we wonder that they were not sooner guessed ; for
 there was never any thing more easy to be under-
 stood.

The third expression, which God made use of to
 enlighten my mind, is that of *Armageddon*, which
 Saint

Part 2. Saint *John* saith is a *Hebrew* word : the learned know, that the *Hebrew* language in the time of St. *John*, was *Syriack* and *Chaldee*. This is the language that our Saviour spake; 'tis that which is called the *Hebrew tongue*, *Acts 22. 2.* where 'tis said, that the people of *Jerusalem* kept silence while St. *Paul* spake to them in the *Hebrew tongue*: He would not we are sure, speak to them in *Bible-Hebrew*, for they understood it not at that time. 'Tis this language, which in the *Gospels* is often called *Hebrew*, and yet the expressions set down, are found to be *Chaldee*, or *Syriack*: as, *Golgotha*, *Talitha kumi*, *Gabbatha*, &c. Now the word *Armageddon*, without any straining, signifies in the *Chaldee*, or *Syriack*, *Cutting off by a Curse, or Excommunication*. *Gedad*, signifies to cut off, to cut asunder; *Giddou ilana*, cut down the tree, said the Angel in the vision related in the third Chap. of *Daniel*, so *Geddon* signifies cutting off. The word *Herem* in the *Hebrew*, and *Harma* in the *Chaldee*, is a word which we find in our *Bibles* at every step: under the phrases of *cursing*, abstaining from the *curfed thing*: This is *accursed*, which the 70 have every where translated *anathema*: this is the term which the Apostle *Paul* uses, when he would *excommunicate* all those who love not the Lord Jesus. Let him be *Anathema Maranatha*, let him perish in *Armageddon*; and 'tis the same word that the *Jews* used in the time of Saint *John*, and which they still use, to signify their great *Excommunication*. Thus if you joyn these two words *Harma* and *Geddon*, you have exactly without any alteration. *A cutting off by a Curse, by Excommunication, or an Anathema*. Now what can be meant by the *spirits* which come out of the mouth of the *false Prophet* and which are gathered or placed in *Armageddon*

Armageddon signifies a cutting off by a Curse or Anathema.

under the shelter, and under the defence of a Part 2.
 (putting off by a Curse, or an Anathema) but the or-
 ders, laws, and false Oracles of the Popedom, and the
 Antichristian head? 'Tis known that there is a
 curse and a *Armageddon* at the end of every
 canon. 'Tis known that the *Canon Law* saith, *We* Decret.
declare to be anathema, and accursed for ever before Gratiani
God, and a prevaricator against the Catholick Faith, causa 2.
every King, Bishop, or other Magistrate, who shall quest. 1.
violate and suffer to be violated in any kind, the Cen- Canon
ses of the Popes of Rome. Behold, the seale of all gen.
the papal Laws. Lastly, 'tis known, that through
 one of the forest judgements of God that ever was
 it, the *subjects* of the *Popedom* suffer'd themselves
 be seized with such a fear of these *Armageddons*,
Excommunications with a Curse, that this very
 thing was a rampart, and an inviolable asylum to
 protect all the attempts, and all the crimes of the
 clergy. The whole strength of the *Ecclesiasticks*
 consisted in *Armageddon*; but this supply never
 I'd them whatever they did, whatever they un-
 dertook, men endured every thing, out of fear of
 the *Anathema* and the *Curse*. To avoid these imagi-
 nary thunderbolts, *Subjects* revolted and broke
 their Oath of Allegiance, *Kings* abandoned their
 crowns, as *John King of England* did, who that
 might obtain of *Innocent III.* the taking off of
Excommunication or Interdict laid upon *En-*
land, surrendred himself and all his Subjects to be
 the *Popes* slaves. All publick service of God was
 made to cease in a great *Kingdom*, *Churches* were
 shut up, the sick died without *Sacraments*, the dead
 remained unburied; *Excommunicated persons*,
 through a ridiculous sillyness of the people, be-
 came odious to all that were not. It matter'd not
 whether the *Excommunications* were unjust or
 no,

Part 2. no, 'twas enough that they were denounced. By means of this the *Clergy* defended their plunders and robberies : as *Father Paul* hath excellently remarkt in his *Treatise of Benefices*. The people (saith he) were so afraid of *Censures*, that nothing did terrify them more. 'Twas even amazing to see, that *Captains and Souldiers*, who plunder'd any man, without the least concern at the sin committed against God; as desperate and profligate wretched as they were, yet with great respect spared whatever belonged to the Church, only from the aread which they had of its *Censures*. And on this gound many ordinary people, gave their goods to the Church, that so they might shelter themselves from the rapine of the Souldier. Thus the *Laws and Ordinances*, and goods, and crimes and enterprises of the Church, were all under shelter and in a place of safety, in *Armageddon*. I do not think, that there can arise any doubt in any one mind, concerning what we have now said. But to give the fuller confirmation to these truths, let us go over all the expressions used in this Prophecy.

From
whence
these three
unclean
spirits do
come.

And I saw three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast; and out of the mouth of the false Prophet. The Dragon is the Devil, the Beast is the Empire of the Popedom, and the false Prophet is the Pope: these are the three springs of false Oracles. The Devil is he, who inspires them; all those decrees and those Canons, which overthrow the true Religion of Jesus Christ can come from none but him. They likewise come out of the mouth of the Beast for 'tis the Church of Rome that makes them: hence they are called the Canons of the Church, the Laws of the Church and its decisions. And lastly, they come from the false Prophet; for the Pope is the mouth of the Church, he is infallible when he speaks.

& *Cathedra*; all his decisions are sealed with the word *Armageddon*, and of the grand *Excommunication*. Part 2.

These spirits or Oracles are *three* in number, not of the number *seven*, for this number is sacred, and proper to signify the sacred perfection of the *Divine Oracles*, which thing the Holy Ghost intimates not only by seven spirits, but also by seven numbers. Nevertheless, seeing the Oracles of the *false Prophet*, of *Antichrist*, are perfect in their kind, *i. e.* they are at the height of impurity, there must have been a *number* denoting perfection assigned to them; now no other could be found, but that of *three*. Besides, these unclean spirits are of the number *three*, because of the three springs, or sources, the *Dragon*, the *Beast*, and the false *Prophet*, as if every one must have one of his own. And further, 'tis a wonderful providence of God, that the body of the *Canon Law*, which is the *heap* of the *papal Laws*, is divided into three parts, which appear'd in the World at three different times.

The *Decree*, of *Gratian* is the first part, and it was compiled in the *twelfth Century*. After this, came the second part, under the title of the *Decretals* of *Gregory IX*. The third part is made up of the *Bulls* of *Popes*, called *Clementines*, publish'd at the *Council of Lions*, by *Clement V*. of others called *Extravagants*, others called *common*, and *common extravagants*. These are the *three* parts of the *Canon Law*, which are in truth *three unclean spirits*; for there is nothing so monstrous, and so contrary unto the spirit of Christianity.

Lastly, these *papal Laws* are set forth by the number of *three* unclean spirits, because there are in *fect* three spirits of impurity, that do reign in them; *Pride*, *Covetousness* and *Unchastity*.

Why three unclean spirits.

Three parts of the Canon Law, that answer to these three unclean spirits.

The papal Laws have three unclean spirits, pride, covetousness, unchastity.

Pride,

Part 2.

Pride: for first, nothing is more proud then the design of the *Popes* in general, to give *Laws* to the World, to make *Emperors*, to give a *body of Laws*, which all shall use, to call themselves *infallible*, to pretend to pronounce *Oracles*, to thunder out *Bulls* upon the *heads* of *Kings*, and of all men.

Covetousness: for in the *papal Laws*, every thing tends to profit; the *Rules* of the *Roman Chancery* and *Penitenciary*, do make up a part of the *Roman Laws*, and in them every thing is sold; not the most abominable crimes excepted. If we would examine the *Laws* of the *Popedom*, they are all for gain, and tend to the exercise of a most abominable *simony*. They that will, may consult the first part of our *prejud.* against *popery*, without reckoning up many other books; where the same matter is treated.

Unchastity hath its share: for in these *Laws* such filthiness is to be found, as cause horror; the *rules* of the *Penitenciary* do enough prove this: This same is found in the *Decree of Gratian*, in *Buchard* the famous Canonist, and in such like Authors. I have given some specimen's in my *Prejud.* and in my *Apology for Theodore Beza*.

First part,
chap. 28.
Apolog.
for the
Reform.
Vvhy the
Oracles of
popery are
compared
to Frogs.

'Tis for this reason, that the *Oracles* of the false Prophet are compared to *Frogs*; the *Oracles* of God are *Eagles*, that flye in pure air; but the *Oracles* of *popery* and false Religion, are creatures that love the dirt, that descend into pits, and live there. They make a great noyse in times of darkness, as *Frogs* do in the night, but will immediately be silent as soon as the *Sun* of *grace* is risen, that is, when it shall dissipate all the shadows of false Religion.

These are the spirits of Devils, working miracles. For these *papal* decisions, these orders of the *Anti-christian*

christian Kingdom, that they may establish the *ado-* Part 2.
ration of idols, the *invocation of Creatures*, the *ido-*
latry of bread, are supported by signs, and a thou-
 sand lying miracles. But 'twill be objected, these
 decisions do not work miracles; whereas the Text
 here saith, that these *three* unclean spirits work mi-
 racles: A very slight difficulty! For seeing the
 Holy Ghost represents these *Laws* of the *Popedom*,
 as spirits, *i. e.* as persons, and as *intelligent existing*
substances; there must be actions ascribed to them:
Actiones sunt suppositorum, say the Schools. Thus
 Saint *John* ought necessarily to speak of *miracles*,
 wrought in favour of the *papal Laws* and *Papists*,
 as of miracles that are wrought by them. *They go*
forth unto the Kings of the Earth and of the whole
World, to gather them to the battel of that great day
of God Almighty. The *Bulls* of *Popes* are as so many
 thundering messengers, who are sent to *Princes*,
 and who threaten, order, and command them to
 make *Croisades*, to destroy pretended *hereticks*,
 and to employ *temporal weapons*, to execute the
 orders of the *spiritual Authority*: and also com-
 mand them to enjoin the observation in all places
 of *idolatrous worship*, wicked *Canons*, and the proud
 government which the *Popedom* hath establish'd by
 its decrees. All this unites together, and gathers
 the *Kings of the Earth*, makes *one* body, *one* army
 of persons joyn'd in a *bond* of a most real conspira-
 cy, who fight against God, and seek to rob him of
 his honour and glory. *Interpreters* have entertain'd
 a false notion, in imagining that by *the day of battel*
 is to be understood; the very time in which *Anti-*
christ must be destroy'd. For 'tis the whole time of
 the *Antichristian Idolatry and Tyranny*, though
 especially of the last period of *Antichrist*, *i. e.* of
Antichrist declining or approaching to his fall.

The day of
 battel is
 the whole
 duration of
 the Anti-
 christian
 Kingdom.

Part 2. This time is called *the day of God Almighty*, because at the end of this day or time, God shall display his vengeance against these *Kings*, who are leagued against him, through means of the *papal* and Ecclesiastick *Laws* and *decrees*. During *three* parts of that day and battel against God, his *Church* is *worsted*; but in the last part of the battel, God shall overcome.

These Kings of the Earth are gather'd together in Armageddon. The place *Armageddon*, is the place from whence the thunderbolts of excommunications and curses do come forth; *i. e.* the *See of Rome*, and of the *Pope* or the *Vatican*, whose thunderbolts have so often consumed whole Countries. All the *Kings* who are subject to the *Popedom*, are gather'd, leagued and united, in this place, and by this place. Seeing the Prophet had represented the *papal Laws* as spirits and persons, he ought in the same manner to represent *the Excommunication or Curse*, as a place which unites and gathers together the men who are contain'd in it.

Behold, I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. This is a Parenthesis, which hath relation to the battel, that the *papal* laws, censures, interdicts, anathema's, decisions and Papists do fight against the Truth and the Faith, to admonish the faithfull, that they be upon their guard against so many assaults, and so many lying Oracles, which deceive the minds and hearts of men.

Why God places these three unclean spirits of p-p-ery under the sixth viol. First reason.

There remains only one difficulty, and that is, to know why the Holy Ghost places these *papal spirits* or *Laws* under the *sixth viol*: but the reasons are evident enough.

This *sixth viol* begins its period in the year 1390, when the *Turks* began to pass over the *Archipel*, and

and the *Bosphorus*, they went still forward, untill Part 2. the year 1526. when they ceased to gain ground upon the *West*. Now 'twas at this time, that the body of the *papal* Laws, (styl'd the *Canon Law*) was compleated; the *Clementines* had been publisht by *John XXII.* about the year 1320. he likewise publisht the *Extravagants*. But the *Common*, or the *common Extravagants* appeared not, nor were compiled till the end of the *fifteenth* Century: So that, 'tis properly in this *sixth* period of the *viols*, that this work of darkness was wholly finisht. Now 'tis natural, when something is to be brought upon a great Theatre, that it may be shown, to *stay* till it be finisht; and therefore the Prophet ought not to speak sooner of these *papal Laws*.

Besides, there never had been any age, or time, wherein there were more *Armageddons*, *Anathema's* and *Excommunications*, then in this period. The *Popes* at *Rome* and *Avignon* did excommunicate one another. Within this period, the Councils of *Pisa*, *Constance*, *Basil*, *Florence*, and the *Lateran* under *Julius II.* and *Leo X.* were held; and it was nothing but *anathema's*, *excommunications*, *canons*, *decisions*, *censures*, either against *Popes* or pretended *hereticks*, as the *Wickliffites*, *Bohemians*, *Taborites*, and lastly against *Luther*, &c.

Second reason. The 15th Century was an Age of Excommunications.

Lastly, these *spirits* are most fitly placed under the period of the *sixth viol*, because then the Bulls, decisions, decrees of the *Church of Rome*, gathered the *Kings* of the Earth to battel against the *Bohemians*. And *Zisca* having gain'd such signal victories, that they might well be called the battels of the *great day of God Almighty*; a *Croisade* was publisht against him, and all those who stood for the Truth in *Bohemia*, and the neighbouring Countries.

Third Reason.

C H A P. X.

The seventh plague is the preaching of Luther, and other Reformers, by which the Latin Church was divided into three parts, Papists, Lutherans, and Reformed.

AND thus behold, we are come to the seventh and last viol.

V. 17. *And the seventh Angel pour'd out his viol into the air, and there came a great voyce out of the Temple of Heaven from the Throne, saying, It is done.*

It is done,
does not
signify the
final ruin
of Anti-
christ.

This expression, *It is done*, hath deceived all the Interpreters; who have confounded this moment or space of time, with that of the *seventh trumpet*, when it must be proclaim'd, *It is done*, the Kingdoms are brought under our Lord Jesus Christ; The great *Babylon* is wholly destroyed, &c. They have believed, that this expression, *It is done*, signified the total destruction of the *Antichristian Kingdom*, at that very moment. But certainly, they are mistaken. *It is done*, is nothing else; but It is done with the *viols*; this is the last, this is the *last period* of the *Antichristian Kingdom*, and which shall comprehend its total ruin. We have remarkt already, that every period contained in every viol, took in a considerable space of time, a hundred, a hundred and forty, a hundred and fifty years, and more. Therefore, there is no reason not to allow some length of time to this *seventh viol*, it ought to have as much at least as the others; yea, more, because 'tis the *last*; and consequently it must have about

The viols
compre-
hend and
signify pe-
riods of
some
length.

about two hundred years allowed to it. And this Part 2.
 is the *period* that comprehends the total ruin of
Antichrist; which ruin (as we shall see anon) is di-
 vided into two parts, *the harvest* and *the vintage*;
 the harvest hath been in the *age* last past, the vin-
 tage must be at the end of this, and the beginning
 of the next *age*. This last *viol* begins exactly at
 the preaching of *Luther*, and as an *hour-glass* must
 run untill the total destruction of *popery*: And I
 hope none will doubt of this, when we shall have
 made out, how exactly all that follows in the Pro-
 phesy, agrees with the times and things which have
 been seen since the *Reformation*.

This *seventh viol* is pour'd not upon the Earth,
 or the Sea, or the Sun, or the Seat of the Beast, as
 the others were; but *on the air*, which is the seat
 of the voyce of sounds, and thunders, and we shall
 presently give you the reasons.

V. 18. *And there were voyces, and thunders, and
 lightning, and there was a great Earthquake, such
 as was not since men were upon the Earth, so mighty
 an Earthquake and so great.* These *voyses*, these
lightnings, and these *thunders*, are the voyces of
Preachers, who labour'd in Reforming the Church:
 we shall afterward see, that there are *three* ways
 of Reforming the Church, the way of *Inspiration*,
 the way of *Authority*, the way of *Preaching*: this
 last is signified by *voyses* and *thunders*: And 'twas
 this way that God used, to reform the Church in
 the last *age*. These *voyses* glittered like lightnings,
 and passed with a prodigious swiftness from one
 end of the *Antichristian Kingdom* to the other. All
 men saw them, and would see them, *men* studied
Religion. The very *Grandees* of the World (per-
 sons who despise knowledge) were concerned in
 these affairs. *Henry VIII.* wrote a book against

The se-
 venth viol,
 raiseth
 Preachers,
 and voyces
 for the
 ruin of
 Antichri?

Part 2. *Luther*, *Charles* the fifth made Laws about *Religion*: now on the account of these lightnings, *i. e.* the voyces of Preachers, this *seventh viol* is said to be poured on the *air*; for the air is the seat and vehicle of the voyce. *There was a great Earthquake.* In the Prophetick style, this signifies a change of the face of the World: the *Earth* plainly signifies here the frame and face of the *Antichristian Kingdom*. We have already seen, and shall afterward have occasion to see, that *Earthquakes* in the figurative style of the Prophets, always signify a change of the face of the World: because Earthquakes do overturn not only Cities, but Mountains, Forrests, hilly Countries and Vallies: they set Mountains where Vallies stood, and Vallies where Mountains stood; in so much that the face of a whole Country is changed. Now all know what a change the *reformation* made in the face of *popery*. It took away from it at one clap several *Kingdoms*, and a great number of Sovereign *States*. And this *Earthquake*, *i. e.* this change of affairs was so great, that there *had not been such since men were upon the Earth*. This may be truly spoken without any exaggeration. For we must observe, that this last *period* comprehending the *harvest* and the *vintage*, the first and last destruction of *Antichrist*; 'tis undoubted; that the face of the World was never so changed, as it shall be changed after the total ruin of *Antichrist*, the time of the first establishing of *Christianity* not excepted. For at that time, there were great numbers of men converted, up and down among the Nations: But at the time we speak of, all the Nations and whole Nations shall submit themselves to the Faith.

And thus, this *period* shall make greater changes

in the World, then were ever seen. Nay, if we should interpret these changes which ought to happen, onely by those which fell out in the last age; surely we may say, that never were greater and more surprizing alterations. In less then twenty or thirty years, a great part of the *Christian World* was *Reformed*. And at the same time there were dreadfull wars, troubles, and sheddings of blood, in *Germany*, in *Flanders*, in *Holland*, in *England*, and in *France*, as every body knows.

The Earthquake signifies the great change of the world by the Reformation.

V. 19. *And the great City was divided into three parts.* Behold, something which does furnish us with a plain Character of this *last period*, and of this *last viol*. These words have not hitherto been understood, but I perswade my self, that it will be judged, that they can be understood. We have already said, and shall hereafter prove it, that the *great City* is not *Rome* strictly taken, but *Rome* made up and joyn'd with its whole *Empire*. In a word, this *City* is the *Antichristian Kingdom*, otherwise called the *Latin Church*. This *City* upon the pouring out of the seventh viol, was to be divided into three parts. This is exactly come to pass at the preaching of the *Reformers*, the *Antichristian Kingdom* was divided into three: one part remain'd with *Antichrist*, one part did separate from him, under the name of the *Ausburg Confession*. A third part did separate under the *Confession* of those who are barely stiled the *Reformed*; *Sweden*, *Denmark*, and a great part of *Germany* make the second part. *England*, the *United Provinces*, the reformed part of *France*, a part of *Germany*, make the third part. These are the three grand parts, that divide the *Western Church*, which is the great *City*. Let this be attentively minded; for I affirm, that this passage does as it were speak with a tongue, and is able

A remarkable prediction of the division of the *Latin Church* into three principal parts, *Papists*, *Lutherans*, and *Reformed*.

Part 2. alone to convince, that our *System* of the *seven plagues* is a most undoubted truth. This division of the *great City* into *three parts*, so clearly points out the three *Communities* of the *Latin Church*, that to deny it can proceed onely from unreasonable passion, and opiniatrety. And if we have hit upon the *truth* in this point, we have done so in all; for if this Character of the *seventh plague* is true, and is already *accomplisht*, all the other *plagues* are also *accomplisht*; and if they are *accomplisht*, I do boldly affirm, they cannot be apply'd to any other events, then those to which we have apply'd them.

And it must not be hoped, that to obscure this evidence, a *fourth part* may be made, viz. the *Church of England*, because of the *controversies* about *Church government*; for the *Church of England* never refused to receive other *Reformed* ones into her *Communion*, nor have these again ever refused to receive her into theirs. We have alway professed the same *Religion* with the *Church of England*, on the account of the perfect agreement of our *Doctrine*, notwithstanding the difference of *discipline* and *government*. When as the *Lutherans* have constantly refused to receive the *Reformed* into their *Communion*. There is among the *Lutherans* themselves a difference in point of government. *Sweden* hath *Bishops*, *Denmark* hath none, at least not such *Bishops* as those of *Sweden* and *England*; and nevertheless, this makes not a different Sect. There is also the same difference among the *Reformed* on this side the *Sea*, for the *Superintendants*, who are in many *Reformed Churches* of *Germany*, are real *Bishops*; and notwithstanding the *Reformed* are not divided one from another. Thus in truth, there are but *three* grand

grand parts, into which the *Latin Church* is divided, *i. e.* *Papists, Lutherans* and *Reformed*; as they are called by one another; or *Catholiks, Reformed, Evangelici*, as they style themselves. And the *Cities of the Nations* fell; *i. e.* they fell with respect to *Popery*, they departed out of the *Antichristian Kingdom*, in the same sense that in the eleventh Chapter 'tis said, that *the tenth part of the City* fell.

And great *Babylon* came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. These words let us see, that the expression, *It is done*, did not signify the very point of the final ruin of the *Antichristian Kingdom*. For behold, after 'twas said, *It is done*, *Babylon* comes in remembrance before God, to give her the cup. Now these expressions signify both the future, and the present time. And indeed 'tis within the duration of this *period*, that God will remember *Babylon*, to give her the last cup of his wrath. And observe it, that the great *Babylon* comes not in remembrance before God, to give her the cup, *i. e.* the last cup of her ruin, till after her dividing into three parts. This division is not her total ruin; but after that she shall be thus divided, into *Papists, Lutherans* and *Calvinists*, then God will prepare to give her the last cup of his wrath. Which signifies, that the division of the *Latin Church* into three parts must continue, untill the compleat ruin of *popery*.

V. 20. And every *Island* fled away, and the mountains were not found. This is nothing but a Paraphrase, and a description of the *Earthquake*, which he had spoken of a little before; for these are the effects of *Earthquakes*, where mountains once stood, they are not to be seen: new *Islands* are produced,

Part 2. duced, and the old ones are often swallowed up. But yet if any will interpret *Islands* to signify lesser States, and *Mountains* great ones; I do not contradict it; for 'tis really true, that the *Reformation* hath already taken away from the *Popedom*, and shall yet take away all *States* both small and great.

V. 21. *And there fell upon men a great hail out of Heaven*, i. e. upon the *Subjects of Antichrist*: this signifies the judgements of God, which fall upon this *Kingdom*; and these judgements are well known, for it hath suffered of all kinds, *wars, famines, pestilences, mortalities*.

And men blasphemed God, because of the plague of the hail. The *Subjects of the Popedom* have not hitherto been converted by all these chastisements, but have always stuck firm to the *Kingdom* and *Seat of the Beast*, whose head is cover'd with names of blasphemies.

The seven hour-glasses being run out, the Kingdom of Antichrist must be at its end.

This is the *seventh* and last *viol*, or *hour-glass*, which, thanks be to God, will in a little time be run out; now we have that which we seek, namely, an evidence that the *Antichristian Kingdom* is near its end. We need not longer wait for the *accomplishment*, either of all the *seven plagues* (as some of our Interpreters say,) or of *some of the seven plagues* (as others say,) *It is done*, all is accomplished, we are in the *last period* of the *seven*; yea, we are at the *end* of the *seventh period*. I am informed, that since the *first Edition* of this work, some persons, that they might be taken notice of, will yet affirm, that not so much as *one* of these *seven plagues* is hitherto come to pass; This singularity is neither too edifying nor too comfortable. I earnestly entreat them to lay aside the desire of contradicting, and to consider without prejudice these

these two things. *First*, that in the whole *explanation* of this 16th Chapter, there is not the least forced application; the *Emblems* which the Prophet makes use of, do exactly resemble the *events* set down in *History*. The *second*, that in the *application* of these *seven plagues* unto the *events*, every thing does hang together, no part of this System contradicts another. This being supposed, I entreat them to consider, if *chance* can do this, and hath ever done it; *chance* may hit right in some points, but never does so in all.

I say again, that we are at the end of the seventh *period*: for it ought to be well observed, that there is not *one viol*, which distinct and separated from others, lasts 200 years, the greatest part does not come near that number. *This* hath already lasted 170 years, it cannot last much longer. 'Tis true, the *papal authority*, whose *beams* so scorched men under the *fourth viol*, lasted above 200 years; but this was, because it was inlayd or jointed in those that preceded, and those that followed. And its particular strict *period*, must be reckon'd to be onely 108 years, which begun at the year 1270, when the *Croisades* ended, and continued untill the *grand Schisme*, which happen'd in the year 1378. for then began the diminishing of the *papal authority*, and the *darkning* of the Kingdom of the *Beast*. The *seventh viol* hath already lasted longer then any of the rest, and 'tis probable, that it must last about 200 years, which none of the others hath done; but we shall see the reason of this in the next Chapter, where we shall shew that this *seventh period* is it self divided into *three other periods*, the *harvest*, the *vintage*, and the *time* that is betwixt the harvest and the vintage. The *harvest* is already past; the *time* betwixt the harvest and the vintage

Part 2. is almost *expired*; we are approaching to the *vintage*, and at this day ought to say, *Come Lord Jesus, come*; but within a little while we shall say, *He is come, he is come.*

CHAP. XI.

The explication of the 14th Chapter. The vision of the harvest, and the vintage: the harvest of the Reformation, made in the age last past; the vintage is the Reformation, which shall be made this present age.

THe fourteenth Chapter, is the second of those wherein we find the circumstances of the *fall* of the *Babylonian Kingdom*. In the beginning of the Chapter, we find the 140 thousand *marked ones*, who are the same with the *two witnesses*, (whom we shall discourse of hereafter,) the small number of *faithful ones*, whom God preserved in *spiritual Babylon*, and who did not partake of her *Idolatries*. We find them, I say, who sing a song which none was able to learn, but they; *i. e.* they tast peculiar joyes and pleasures, which the *Antichristian Christians* were not able to taste.

In the following verses an Angel appears, flying in the midst of heaven, Chap. 14. 6. *having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.* This is the preparative unto that preaching of the Gospel, which must be made to *all Nations*, when the *Antichristian Kingdom* shall be abolished. This preaching is said to be of the *everlasting Gospel*, because it shall last untill the end of the

the world. *All Nations* shall be converted, and their *purity* shall suffer no alteration, as long as the world shall last. And to signify that the *Kingdom of Antichrist* shall fall, through the preaching of his everlasting Gospel; immediately after, another Angel cries *Babylon is fallen, is fallen, that great City*. Which proves, that in the vision that follows, the *harvest* and the *vintage* are the two parts of the fall of the *Babylonian Kingdom*.

In the third place, we have in this Chapter an Angel who denounces the terrible judgments of God, that must fall on those *who worship the Beast, and his image, and receive his mark in their foreheads, or in their hands*. And at the same time, by these words, *here is the patience of the Saints*, is signified *fore persecution* that must go before the fall of *Antichrist*; not *that persecution*, which we suffer *at this day*, and which must be the last; but that which the Church endured in the *Waldenses*, the *Albigenses*, the *Bohemians*, &c. For this is the *persecution* which happen'd before the *Reformation* of the last age, because the fall of *Babylon*, which is spoken of in this Chapter, begins by the *Reformation* made in the last age. Therefore the *persecution* here spoken of, must be that which went before our *Reformation*: but there is no other, besides that against the poor *Waldenses*, which lasted a full *100 years*, before the preaching of *Luther*. All these things are onely a preparative unto the last *vision* of this Chapter, which contains a *new* prediction of the fall of *Antichrist*, with *new* circumstances: and is this

V. 14. *And I lookt, and behold a white cloud, and upon the cloud one sate like unto the son of man, having on his head a golden crown, and in his hand a sharp sickle.*

V. 15.

The persecution of the Waldenses, & Albigenses, foretold in the 14th Chap. ver. 9, 10, 11.

Part 2.

V. 15. *And another Angel came out of the Temple, crying with a loud voyce to him that sate on the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap; for the harvest of the earth is ripe.*

V. 16. *And he that sate on the cloud thrust in his sickle on the earth, and the earth was reaped.*

V. 17. *And another Angel came out of the Temple, which is in Heaven; he also having a sharp sickle.*

V. 18. *And another Angel came out from the Altar, which had power over fire, and cryed with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.*

V. 19. *And the Angel thrust in his sickle into the earth, and gather'd the vine of the earth, and cast it into the great wine-press of the wrath of God.*

V. 20. *And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs.*

A distinction of circumstances, and substance in this vision.

In this vision there are *circumstances* and *substance*; the *circumstances* are these; the Angel who sits on a white cloud, and his cloathing; another Angel who bids him thrust in his sickle; another Angel who appears likewise having a sickle; the ripeness of the corn and grapes; the wine-press of the wrath of God; the blood that flows out by the space of 1600 furlongs. These, I say, are *circumstances*. The *substance* is the *harvest* and the *vi- tage*, which are reapt at two different seasons, by two Angels who have commission thereunto. The understanding of the *circumstances*, depends upon the understanding of the *substance*; therefore this last must be explain'd, before we go about to explain the former.

Ic

I cannot tell by what spirit it is, but at last I am strongly perswaded, that the *harvest* and the *vine-
age*, are the *Reformations* of the *Church*, that which happened, the *last age*, and that which shall happen in the *end of this age*, and the *beginning* of the next. The *harvest* therefore is *past*, the *vine-
age* must presently *come*. In this matter, *Joseph Mede* seems to be not more happy in his con-
jecture, than others: He makes the *harvest* signify the *ruin* of the *city of Rome*; and the *vintage*, the *total ruin* of the *Antichristian Kingdom*, which must happen a little while after *Rome* shall be sackt. But I am perswaded, that they who will read me with some attention, and without prejudice, will prefer my thoughts before his.

The word *harvest* in the style of the Spirit, some-
times signifies *good*, and sometimes *evil*. God speaks by *Jeremy*, *The daughter of Babylon is like a
threshing floor, it is time to thresh her; yet a little
while, and the time of her harvest shall come*. And the Prophet *Isaiak* speaking of the desolation which should befall the *ten Tribes* by the *Assy-
rians*, saith, *And it shall be, as when the harvest-
man gathereth the corn, and reapeth the ears with his
arm*. The Prophet *Joel* also represents the day of Gods vengeance, *Put in the sickle, for the harvest is
ripe; come, get you down, for the press is full, the fats
overflow; for their wickedness is great*. In all these places, the word *harvest* signifies destruction and
ruin.

In other places, *harvest* signifies something that
is good. *The harvest is great*, said our Saviour; *but the labourers are few*, speaking of the conver-
sion of the Gentiles; *Lift up your eyes and look on
the fields, for they are white already to harvest*. *I sent
you to reap, that whercon you bestowed no labour*.

Lastly,

Part 2.

The har-
vest in the
vision is
the Refor-
mation al-
ready
made; the
vintage is
the Refor-
mation,
that shall
be shortly
made.

Harvest
taken in an
ill sense.
Jerem. 51.
33.

Isa. 17. 5.

Joel 3. 13.

Mat. 9. 33.

Ioh. 4. 35.

38.

Part 2.

Matt. 13.
30.

The word
vintage,
always sig-
nifies, some
evil.

Isa. 63.

Lastly, sometimes *harvest* signifies both *Good* and *evil* together. As in the Parable of the Tares in the field. *Let them grow both together until the harvest. And at the time of the harvest, I will say to the reapers, Gather first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.* The *harvest* is the end of the world, the *tares* are the wicked; the *wheat* is the good, the *reapers* are the Angels; the same *harvest* that shall cast the *chaff* into the *fire*, shall lay up the *corn* in the *garner*. The same judgment that shall adjudge the *wicked* unto *Eternal flames*, shall gather the *elect* into *glory*. The *harvest* therefore may signify something that is good; but we cannot find, that any where the term *vintage* is taken in a good sense. The juyce that comes out of the grape; hath the colour of blood, which comes out of the veins of them that are murthred. For this reason *vintage* always signifies anger; wrath, destruction, vengeance, shedding of blood. *I have trod the winepress alone, their blood shall be sprinkled upon my garments; my own arm saved me, my fury it upheld me.* In the 19 Chapter of the *Revelation*, 'tis said of him, who sits upon the white horse, that *he treadeth the winepress of the wrath of God Almighty.* The term *vintage*, that is never taken in a mild sense; in this place determines the sense of the *harvest*; that it must likewise signify a time, or season of *destruction*. And these are the two parts of the *fall* of the *Antichristian Kingdom*. Already one half almost of its subjects hath been taken away, in the *last age*; the other part shall be taken away, in *this*, and the *next*, which is the *vintage*.

But observe: God hath *exactly* put the distance between these *two* parts of the *fall* of the *Popish King*.

Kingdom, in proportion unto that which is between Part 2.
harvest and vintage. In our climates, *harvest* or- The di-
dinarily begins at the end of *July*, the *vintage* at the stance of
middle of *September*; The same proportion is every the two
where found: where *harvest* begins sooner, the Reformation
vintage begins sooner also. They are about *fifty* answers to
days distant one from another, or a little more; that of har-
let us take *fifty*, which is a sacred number, made vest and
up of *seven* times *seven*. Fifty *days* make the vintage.
venth part of a *year*, (which is the *period* of the
sowing, budding, springing, growth, and ripeness
of grains and fruits) only there are ten *days* over.
Now divide the *period* of 1260 *years*, which is that
of *Antichrist's* reign, of his budding, his first birth,
his progress, his consummation, the steps of his
declining, and his destruction; divide, I say, these
1260 *years* into *seven* parts, and every seventh
part makes exactly 180 *years*. If now you reckon
these 180 *years*, from the *year* 1517. in which *Lu-*
ther began to preach against *popery*, this brings us
to the *year* 1697: If you reckon them from the
year 1520, the date of *Leo* the tenth's *Bull*, this will
bring us to the *year* 1700. from which last if you
take away ten *years*; because seven times 50 make
but 350 (whereas the prophetick *year* is 360
days, or 360 *years*) this will exactly fall upon
the *year* 1690. And this is the time that I judge;
must be the beginning of the *vintage*: for the wit-
nesses shall then rise: after which *France* must
break off from the *Pope*, in my opinion before the
end of this *age*; and in the beginning of the next,
the remainder of the *Antichristian Kingdom* shall
be every where abolished. Thus every thing
agrees with my calculation, viz. that we cannot
be far from the end of the Kingdom of *Pe-*
pery.

Part 2.

Harvest & vintage require some space of time. The first and second Reformation must also take up some space of time.

'Tis also to be observed, that *harvest* and *vintage* are not gathered in a day, there must be some time spent in reaping and gathering in the corn, as also the grapes. The *first ruin* of the *Antichristian Kingdom* in the last age, took up about 30 or 40 years; *Germany* began in the year 1520; *Denmark* and *Sweden* followed in 1525, and the following years. *England* drove out the *Pope* in 1534. *France* embraced the *Reformation* under the reign of *Henry II.* In the same manner, without doubt, will the *Reformation* that we expect, be carried on. All those *Countries*, that remain under the *papal Empire*, will not fall off all at the same time: this shall be done in the space of several years. *Spain*, in all appearance will be the last. And as *Peter de Lune*, after he had been deposed by the *Council of Constance*, went and held his *Seat* in the mountains of *Arragon*, where he continued a *Schism* ten or twelve years; so 'tis probable that the *Popes* being driven out of the rest of *Europe*, will shelter themselves among the *Spaniards*, from whose hearts it will be a hard matter to pull *popery* away.

Lastly, it must be observed, that 'tis true, the *harvest* does spoil the Earth of a part of her fruits, but it doth not of all, it remains to be a fair and pleasant season; the *Autumn* which follows, hath its beauties, its profits, and advantages; it is a second *Spring*, the meadows are crown'd with an after-growth, the trees put forth new flowers. But the *vintage* makes all waste, it spoils the Earth of the very remainders of its fruits and beauty, and immediately *Winter* comes, that puts on the Earth the very complexion of death and destruction. This is an Emblem of what fell out in the *first* destruction of *popery*, and of what shall in the *second*. The

A lively Emblem in harvest and vintage of what hath happen'd, and shall happen in the ruin of *popery*.

Refor-

Reformation cut down several fair *Countries* in the *Part 2.* *last age*, but notwithstanding many were left to it, nay, it had great success, massacred an infinite number of the faithful, procured to it self the *confirmation* of a famous *Council*, engaged those *Kings* who were its vassals, to double their endeavours, for the preservation of its *Worship* and *Doctrines*. It hath gain'd ground in the *East*, in *China*, in the *Indies*, in the *West*, in *America*, by the conquests of the *Spaniard* and *Portuguese*. It hath sent *Missions*, even to the end of the *World*, hath made an infinite number of false *Christians*, it hath regain'd on one side as much as it had lost on the other; and hath made its *worship* and *Idolatry* to reign as much as ever. For *Spain* and *Italy* were never more deeply plunged in *Idolatry*, then since the *Reformation*. It hath strengthened its *tyranny*; for the *Popes* since the *Council of Trent* have domineer'd and acted as *Sovereigns* over *Kings*, and as *Superiors* over *Councils*. In the reforming of the *Calender*, *Gregory XIII.* did an act of an *Universal Monarch*; which the *Popes* had never done in the ages of their greatest insolence. They have deposed *Kings of England*, and in *France Henry III.* and *Henry IV.* They have laid an *Interdict* upon the *Commonwealth of Venice*, and the *Kingdom of Portugal*. In a word, *Popery* hath had great prosperities, that have comforted it under its disgraces. But as for the *blow* or *stroke* which God is ready presently to give it, it will be a *dispatching blow*, it will be a *vintage* that shall spoil it of all its fruits, and utterly take away all its beauty, the *Winter* shall come upon it, and its desolation shall be irrecoverable. This is the *substance* of the *vision*, let us view the *circumstances*.

And I looked, and behold a white cloud, and
 I i 2. upon

Part 2. upon the cloud one sate like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. This personage like unto a man, is probably the Son of God, found in fashion as a man, on the account of his Incarnation; the golden crown which he wears on his head, does prove that 'tis he; though he executes his judgements by his Angels, notwithstanding he often himself appears on the scene of the World in the book of the Revelation.

J. Christ himself often appears in the visions of the Revelation.

Chap. 6. 2.

He is probably the Heroe in the sixth Chapter, who appeared sitting on a white horse, and had a bow, and a crown was given him, and he went forth conquering and to conquer. He is the same who appears again in the 19 Chapter, sitting a second time upon a white horse, and was called faithful and true, and in righteousness doth he judge, and make war. He always sits upon something that is white; sometimes upon a white horse, sometimes upon a white cloud. White is the symbol of innocence and mercy. A white cloud is a throne of mercy, a red cloud is that of justice. But mark, it must be some grand work, for which Jesus Christ himself comes; for the Holy Ghost does not bring him upon the stage for some mean matter. Now since the Apostles age, no work had been done so great as that of the last age. He had a sharp sickle in his hand. He comes upon a white cloud, intending favour to his children, but with a sickle for his enemies. 'Twas a great mercy to his own, when he took them out of Babylon, the last age. But 'twas a terrible stroke of a sickle to Antichrist.

And another Angel came out of the Temple, crying with a loud voyce to him that sate on the cloud. Thrust in thy sickle, and reap, for the time is come for the

thee to reap, for the harvest of the Earth is ripe. He Part 2.
 who sits upon the cloud, gives out orders to the
 Angels, and receives none from them: but he re-
 ceives from his Father, and the Angels may be
 charged to carry these orders to the Son. Thus
 the Angel, who here gives order to Jesus Christ,
 speaks not in his own name, but in the name of
 him that sent him. *The time to reap is come.* Their
 iniquity is come to its height: Their measure
 is full.

*Another Angel came out of Heaven, he also ha-
 ving a sharp sickle.* This is the destroying Angel,
 who went through Egypt, the executioner of the
 judgements of God; this Angel comes onely as a
second; for he who sits upon the white cloud, dis-
 appears not, he is the Master, and 'tis under his di-
 rection that this second Angel gives the *last blow* to
popery.

*Another Angel came out from the Altar, which
 had power over fire, and cryed with a loud cry to
 him that had the sharp sickle, &c.* Here mention
 is made of an Angel who hath power over fire, and
 in the 16. Chapter, we find *the Angel of the waters.*
 Shall we conclude, that every Element hath its An-
 gel, who *presides* over it, and the events which fall
 out by its means, so that *one* Angel presides over
 the Sea and shipwracks, another over fire and
 burnings? This seems very probable to me, for
 the providence of God *makes the winds his An-
 gels, and a flame of fire his Ministers.* The Angel
 of the fire comes out from the altar, which *popery*
 had profaned by its profane sacrifices and false
 worship. And 'tis the Angel of the fire, who is
 here employ'd; to signify, that *now* the fire shall
 consume the *Antichristian Kingdom*, without any
 hopes of recovery.

Part 2.

'Tis not necessary that the Kingdom of Antichrist should be destroyed with great shedding of blood.

The wine-press was trodden without the City, and blood came out of the wine-press, even unto the horses bridles, by the space of a thousand six hundred furlongs. 'Tis a great question whether the *Antichristian Kingdom* shall be destroy'd by sword, fire, and bloodshed. I see nothing in the whole *Revelation*, which obliges us to believe so: for though in this and several other passages, the ruin of *popery* is painted out, in expressions borrowed from war, slaughter, and bloodshed; yea, in the most terrible and high expressions; nevertheless, *this* may very well be understood figuratively; for the destruction of *Paganisme* is painted out in almost the same expressions by the Prophets, though it was brought to pass without bloodshed. As the *Kingdom* of the *Beast* was formed without war, by the sottiſh complaisance of the *Kings* of the Earth, who suffered their power to be snatcht from them, or rather did voluntarily surrender it; so this *Antichristian Kingdom* may perish without weapon, by a word of two Letters. The *Princes* of the Earth need onely say *NO*, and the tyranny of *Antichrist* will fall to the ground. And as for *Idolatry*, which is the other part of *Antichristianism*, the word and grace of God must destroy it. Nevertheless, I am willing to submit to the general consent of Interpreters of both Communion, who unanimously hold, that in the ruin of the *Antichristian Kingdom*, there shall be a great effusion of blood, and that *Babylon*, the capital City of that Kingdom, shall be laid in ashes. I am willing therefore to believe, that there shall be some bloodshed, not for any passages in the *Revelation*, but for these two Reasons. I. The first, that 'tis not probable that the *Pope* and his *Partisans* will yield without resistance; they will stand out, and in defending themselves

Some must be miserably destroyed.

Part. 2.
 selves will *attaque*; in which *attaque* they shall
 perish. 2. The *second*, it seems agreeable to the
 Divine justice, that the *City of Rome*, that for *two*
thousand years is the *Mistress* of the World, the
tyrant of the universe, which hath shed so much
 blood, and has bin delug'd with so many impurities,
 should be *overwhelmed*, and the World be avenged.
Jerusalem who was not guilty of such excess, is ruin-
 ed by a dreadful destiny. 'Tis not probable, that God
 makes ready a less destruction for the *City of Rome*.

If this be so, this passage without doubt is one
 of those that foretell this bloody Tragedy. The
 City which is spoken of here, *without the City*, must
 be *Rome*. But we have said before, and shall hereaf-
 ter prove, that this word ought to be taken only for
Rome, in conjunction with her *Empire*. Here 'tis
Rome alone, and not her *Empire*. 'Tis true, but
 the reason is, that when she shall be laid waste (in
 the manner that is mention'd here) she shall have
 no more any *Empire*, all her *Provinces* shall be re-
 volted, she shall be left alone of her whole party,
 so that in this place she ought to appear all alone.
 And the *City* cannot signify any more then the *City*
of Rome; because she shall have no more any de-
 pendent *Provinces*, excepting that which is called
 the patrimony of St. *Peter*, which *Joseph Mede*
 believes, is meant by these thousand six hundred
furlongs. For he saith, that the Countrey that
 reaches from the walls of *Rome* unto the river *Po*,
 contains 200 *Italian* miles, which make exactly
 1600 *furlongs*. If this conjecture be true, (as 'tis
 probable) this signifies, that all the *forces* which the
Pope shall be able to get together, shall be *wholly de-*
stroy'd without the *City*, i. e. without *Rome*, in that
 part of the Countrey which lyes betwixt *Rome* and
 the River *Po*.

Here the
 last sacking
 of Rome is
 fore-told,

C H A P. XII.

The explication of that part of the eleventh Chapter, where the last persecution made by Antichrist is fore-told; which is the present persecution in France; The death of the two witnesses, who shall not be buried, by means of the succour brought by the enemies of France.

THe first Chapter in the *Revelation*, where the ruin of *Antichristianism* is fore-fold; is the *eleventh*. We passed over it, for the reasons above mention'd. We come again to it at present, and place it the last, that we may place it according to the order of events. We have observed, that there is found in it an Epitome, or short draught of the whole *History of the Church*, from the *resurrection* of Jesus Christ, untill his coming into the World to erect his Kingdom there. The pure Church of the three first ages is hid under these words, *measure the Temple and the Altar, and those that worship therein*; And the corrupted *Antichristian* one under the *Gentiles, whomust tread under foot the holy City forty and two months*. That is, the outward Court; but the Court that is without the Temple, leave out, and measure it not, for it is given to the Gentiles. This outward Court, as *Usher* hath divinely explain'd it in his *Prophecy*; signifies *Christians in appearance, whose Religion consists in the performance of some external duties of Christianity, without having the inward life, or the true*

true Faith, which should unite them to Jesus Christ. Part 2.
But those who worship in the Temple, and before the Altar, are those who sincerely worship God in spirit and truth, whose souls are his Temples, in which he is adored and honoured with the most inward thoughts of their hearts, and who offer unto him a constant sacrifice, not onely of their lusts, but of their whole selves. Thus this holy man speaks, and I confess, that I see in his words the Character of the spirit of God. These are the true worshippers, whom God does measure, and whom he makes account of, and these are those who possessed the Church, during the three or four first ages. But afterward, the Church became an outward Court, was filled with feigned worshippers, who made Christianity to consist in an appearance of piety, and in external Ceremonies. Then God pronounc'd concerning this Court, let it be given to the Gentiles for forty and two moneths. Then Paganism, Idolatry, the worship of subordinate Gods, Mediators, and a thousand heathenish Ceremonies were introduced into Christianity. And this outward Court, these formal outside worshippers, were given up to a spirit of error and superstition, to begin Antichristianism, and make it continue twelve hundred and sixty years. We have also in this Chapter the Church under the Cross, persecuted, and hid in Babylon, in the two Witnesses, who prophesied, cloathed in sackcloth, a thousand two hundred and sixty days. We have in it the sound of the last Trumpet, and the thousand years reign of Jesus Christ and the Church: For at the sound of the seventh Trumpet, the Kingdoms of the Earth become Gods and his Christs. Lastly, we have in it a remarkable event, which must come to pass at the end of the reign of Antichristian popery, and 'tis expressed in these terms.

Part 2.

V. 7. *And when they shall have finisht their testimony, the Beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.*

V. 8. *And their dead bodies shall lye in the street of the great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified.*

V. 9. *And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three dayes and a half, and shall not suffer their dead bodies to be put into graves.*

V. 10. *And they that dwell upon the Earth shall rejoyce over them, and make merry, and send gifts one to another, because these two Prophets tormented them that dwelt upon the Earth.*

V. 11. *And after three dayes and an half, the spirit of life from God entred into them, and they stood upon their feet; and great fear fell upon them which saw them.*

V. 12. *And they heard a great voyce from heaven, saying unto them: Come up hither; and they ascended up to heaven in a cloud, and their enemies beheld them.*

V. 13. *And the same hour was there a great earthquake, and the tenth part of the City fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to God.*

The Witnesses who prophecy cloathed in sackcloth, are the faithful, who preach under the Cross.

As to what concerns these two witnesses, i.e. what is signified by them. I have not changed my opinion since I wrote the book intituled, *Lawfull prejudices against popery*: Though as to all the rest, the studious attention which I have used in reading these *Prophecies*, hath given me quite different apprehensions; I do therefore still believe, that these *two Witnesses*, who must prophesy 1260 days.

lays, cloathed in sackcloth, are the small number Part 2.
of the faithfull, who during the reign of *Anti-christianism*, must keep themselves from its corruption, and condemn its *idolatries* and *tyranny*. God calls them *witnesses*, because these are they who bore witness to the *Truth*, which, but for them would have been forgotten. *They prophesy cloathed in sackcloth*; i. e. they preach under the Cross. For we must well observe, that these two Phrases, one used in our language, the other in that of the Holy Ghost; *to prophesy cloathed in sackcloth*, and *to preach under the Cross*, are absolutely of the same signification. He makes them onely *two* in number, to express that those *faithfull*, who shall preserve themselves from the corruption of *Idolatry*, shall be but a very small number. And indeed, experience hath too much verified this prediction. Nevertheless, he makes them two in number, to signify, that however small the number of *true Christians* is, it shall notwithstanding be great enough to *support the Truth*, and keep it from falling; for *in the mouth of two witnesses every word shall be establisht*.

God ascribes to these two witnesses, *power to shut Heaven, that it rain not in the dayes of their prophesy, and power over waters to turn them into blood, and to smite the Earth with all plagues as often as they will*. *Joseph Mede* gives a very ingenious reason of this, which I believe is very solid, viz. That the Holy Ghost borrows his *Emblems* from the *histories* of the Old Testament, and alludes unto several *Pairs* of eminent *witnesses*, which God raised up at several times: as *Aaron* and *Moses* at the coming out of *Egypt*; *Joshua* and *Caleb* at the conquering of the promised Land; *Elijah* and *Elisha* at the time of the grand Schism of the ten tribes.

How these witnesses have power to change water into blood, and shut up heaven.
v. 6.

Part 2. tribes. *Zerubbabel* and *Jehoshua*, at the return from the captivity. Among these witnesses *Elijah* and *Elisha* had power to shut Heaven, to hinder rain for three years, and to make fire come down from Heaven. *Moses* and *Aaron* turn'd the waters of *Egypt* into blood. *Joshua* and *Caleb* brought the people of *Israel* into the Land of *Canaan*, and smote the ancient Inhabitants with a sore plague. To this the Holy Ghost alludes.

But we must further add, that God ascribes to these witnesses. 1. *The shutting of Heaven that it rain not in the days of their prophecy*, to signify, that during the 1260 years of their Prophecy, and of the reign of *Antichrist*, there should be a great drought of grace, and a barrenness of virtues and gifts in the Church. 2. *The turning of waters into blood, and the smiting of the Earth with all plagues*; Because all the heavy judgements of God, that during the course of these 1260 years, came upon the *Antichristian Church*, were sent on the account of these two witnesses, and to punish the oppression under which it held both the Truth and those who were willing to profess it.

Here is fore-told a last persecution that must happen before the end of Antichrist's reign.

The seven verses which we even now have read concerning the persecution, which these two witnesses must suffer, and the consequent of that persecution, contain a grand event, which must come to pass before the last fall of the *Antichristian Kingdom*. And 'tis one of the principal circumstances of this fall. First, we must observe the circumstance of time, and when they shall have finish'd their testimony. Mark, this testimony must last a thousand two hundred and sixty days. *My two witnesses shall prophesy a thousand two hundred and threescore days, clothed in sackcloth*. Now these thousand two hundred sixty days, of the prophesying of the witness.

witnesses, are the forty two moneths of the *Antichristi-* Part 2.
an reign; for forty two moneths make exactly 1260
 days. All the World is agreed, that these are the
three years and a half of the reign of Antichrist,
 and that *Antichrist* and these *two witnesses* are abso-
 lutely and exactly contemporaries. 'Tis therefore the
 very same, as if the Holy Ghost had said, *And when*
the Beast, or the man of sin, shall have finisht his reign
of 1260 years, it shall make war against the two wit-
nesses. This is therefore a persecution of *Antichrist*
 against the *faithfull*, and a persecution that must
 happen before the end of *Antichrists* reign.

These words, *when they shall have finisht*, must
 not be understood as if the Holy Ghost would say,
when the 1260 years shall be finisht. For after the
 1260 years are finisht, there can be no persecution,
 seeing the *Beast* shall have lost his power. So that
 this *persecution* must begin and end within the
 1260 years, but yet at the end of them, 'tis the or-
 dinary *custome*, not only of Scripture, but of all
 men, to say, that something comes to pass, when
 this or that is finisht; because it happens when that
 thing is finishing, and very near its end. This is
 therefore the *last persecution* of *Antichrist* against
 the *Church*: This persecution hath its *Characters*;

1. It must continue a long time; for 'tis compa-
 red to a war: *The Beast that comes up out of the bot-*
tomless pit, shall make war against them. 2. This
 war or persecution must end in a victory over the
two witnesses, and shall *overcome them and kill them.*
 Mark, that God does not *reckon* the death and mar-
 tyrdom, which the *faithfull* suffer for the *Truth*, as
 a victory, that the Devil gains over them; (on the
 contrary, he reckons these to be a victory, which
 they gain over the World and the Devil: He speaks
 of *Martyrs*, when he saith, *He that overcomes, I will*
 make

Characters
 of the last
 persecu-
 tion.

Part 2. *make him sit down on my Throne.*) So that when 'tis here said, that *the Beast shall overcome the witnesses*, this signifies, that he shall make them *faine* under the *tryall*. Which thing ought to be well observed, that we may *discern* the singular *Character* of this *present persecution*, that hath conquer'd and overcome above a *million of souls*. 3. This victory of the *Beast* must prevail, even to a total extinction of profession: there shall remain no more signs of outward life in the *faithfull*, who shall stand for the Truth: *they shall lye on the ground as dead bodies*. 4. This murder and the effect of this *persecution* shall be done in the *street* of the *great City*. 5. The death of these *witnesses* must last *three years and a half*, denoted by three prophetick days and a half. 6. During these *three years and a half*, the *Truth* shall remain as it were dead, but notwithstanding not buried: men shall not dare to make profession of it; notwithstanding it shall be visible; the *people* who are neighbours of them, who shall have slain it; shall hinder it from perishing and putrefaction, to which the bodies that are in the grave are obnoxious. 7. At the end of these *three years and a half*, the *faithfull* who are oppressed, and whose profession shall have been violently suppressed; shall rise again; after that, shall ascend to heaven, and shall be exalted in the world. 8. At the same time, and after the exaltation of the *faithfull*, there shall be an *Earthquake*, *i. e.* a great *emotion* and trouble in the *World*, and in the *Antichristian Kingdom*. 9. In this *emotion*, a tenth part of the *City* shall fall, *i. e.* a tenth part of the *Antichristian Kingdom* shall be taken away from it. 10. Seven thousand *men* shall perish in this *Earthquake*, and be buried under the ruin of the *City*, *i. e.* that this shall be brought

brought about with some blood shed, (though not Part 2.
considerable) in that part of the *City*, which shall be
taken away from the *Pope* and the *Popedom*. 11. And
lastly, within a little while, this tenth part of the
City, which shall be taken from the *Popedom*, shall
give glory to God and be converted. Behold,
what are the *Characters* of this last *Antichristian per-*
secution. Now, when I search after the *time* in
which this *persecution* must happen, I cannot doubt
but that it is *that* in which we *now* are. After this
persecution shall be over, God will begin to strike
those sore blows to destroy the *Antichristian King-*
dom, which must be destroyed within 25, or 30.
years.

That none may wonder, that I speak so *positively* That the present persecution is the last.
about a thing which seems to be as yet hid in *futuri-*
ty; I entreat all equitable minds to consider, that I
have (as I think) with great evidence proved;
1. That the reign of the *Popedom* must last 1260
years. 2. That these 1260 years *began* about the
year 450, or 455, and consequently they must *end*
about the *year* 1710, or 1715. this being so, we
are but 25 or 30 years from the *end* of the *Popish*
Kingdom. And if this be so, the *present persecution*
must needs be the *last*, since there is no probabili-
ty, that this present persecution being ended, the
realm restored to the *Church*, should leave room for
another persecution, which must happen before
the *fall* of the *Popish Kingdom*. For we must al-
low the space of at least 20, or 25 *years*, in which
Popery shall be *persecuted* and attacked, and not be
the aggressor and the *persecutor*. And certainly,
shorter time cannot serve, for the utter destru-
ction of this vast *Kingdom*. For it shall not be de-
stroy'd in a way of violence, but in a way of per-
secution; and because the charm that holds men
en-

Part 2. enchanted, cannot cease in a moment.

The *harvest* I have further proved, that the *fall* of this *Popish* is past a long while ago, the *vintage* must come speedily. *Reformation* of the *last Age*, and the *vintage* is the *Reformation* that must be made in this that is *present*.

Now, the space of *time* that is already run out since the *Reformation* of the *last Age*, does already equal the proportion of time, that is between the natural *harvest* and *vintage*: and consequently we must be very near the *vintage*, *i. e.* the *time* wherein God will begin the first *blows*, in order to the final destruction of the *Babylonian Kingdom*. These things being so, *this persecution* must be the *last*, and immediately after it shall be ended begin the first events, which shall bring the *Popish Kingdom* to its *final fall*.

A time of some length must be assigned for the last fall of popery.

I have lastly observed, that the Holy Ghost hath styled these *two* parts of the *fall* of the *popish Kingdom*, *harvest* and *vintage*; to let us understand, that, as the *harvest* and the *vintage* are not reapt in a moment, but require many dayes, nay, weeks: so the *two* overturnings of the *Babylonian Kingdom*, must not be made in the twinkling of an eye, but in several *years*. This hath been already verified in the *harvest*, *i. e.* the fall which happened to *popery* in the *last Age*; for this took up five and twenty or thirty *years*, and more. And no fewer can serve to compleat the ruin of this *Kingdom*. But if this be so, *this* must needs be the *last* persecution; yea, it cannot last a great number of *years* longer. For if the *Babylonian Kingdom* begin to *decline* 25 or 30 *years* before its last and final *destruction*, it must begin to *decline* and *fall* within four or five *years*: supposing that it be true, that it cannot last longer than the *year* 1710, or 1715. We must therefore

see.

See, if the *Characters* of this *present persecution* that Part 2. the *Church* suffers, agree with those of the *last persecution* which the *Church* must suffer from the *Beast*, according to the Text of the *Revelation*. And we are about to find these *Characters* so agreeing, and like, that what at first seem'd only a *conjecture*, will be able to become a kind of *certainty*.

The last *Antichristian persecution*, of which this Chapter speaks, must happen when the *witnesses* shall be almost at the *end* of their testimony, and *Antichrist* near the *end* of his reign. Now we have proved, by the *Predictions* and *Types* of the foregoing Chapters, that *Antichrist* is finishing his reign; therefore this must be the *last persecution*: It hath already lasted 30 years; for it began in the year 1655. when the *Duke of Savoy* undertook to destroy the *faithfull* of the Vallies of *Piedmont*; he sent thither *Souldiers*, who made a great *mas-sacre*; but because the time of slaying the *Wit-nesses* was not as yet come, God raised deliverance for them: they defended themselves with success; and all the *Protestant States of Europe*, did concern themselves to obtain from the *Duke* a Peace for those poor people. A *persecution* began in *Poland* a while after, and the *Reformed* were involved in the same ruin with the *Hereticks*, *Socinians*, and *Antitrinitarians*: they were driven out of that Kingdom, and were scattered in *Transilvania*, *Hungary* and *Germany*. At the same time a *persecution* begun in *France*: immediately after the *Pyreanean peace*, the project of the ruin of the *Protestants* was laid at Court, and hath been prosecuted, till it hath been executed, as we see at this day. In the year 1671. began the *persecution* of the Churches of *Silesia*, *Moravia*, *Hungary*; the consequents of which are, the almost utter extir-

Part 2. ction of the *true Religion* in the Territories of the *Emperor*. The *two witnesses* will in a little time be dead, through the total extinction of the profession of Religion.

The Beast that ascendeth out of the bottomless pit, shall make war against them. This Beast is the *papacy* where ever it is; for 'tis not only in *Rome* that the *Beast* is found; but 'tis in the whole extent of the jurisdiction of the *ten Kings*. 'Tis not therefore necessary, that a persecution should be exactly rais'd by the *Bishop of Rome*, that so it may be ascribed to the *Beast*: 'tis enough that it be rais'd in the extent of the *popish Kingdom*.

And their bodies shall lye in the street of the great City. 'Tis evident from these words, that this last persecution must be rais'd only within the circumference of the *great City*, i. e. the *Babylonian* and *popish Kingdom*, in the Countries where it reigns. On this account, probably those *Kingdoms, Countries* and *States*, who are out of the jurisdiction of the *Popedom*, and whose *Sovereigns* are *Protestants*, must have no share in it. Further, the Prophecy saith, that the war must be made against the two witnesses, *that prophesy cloathed in sackcloth*; which is the same with what we call *preaching under the Cross*: this therefore only concerns the *faithful*, who preach and are under the Cross; so that the persecution must onely be rais'd within the bounds of the *City*, i. e. the *Babylonian Kingdom*, and against those who preach under the Cross. *Holland, Sweden, Denmark*, and all other *States*, which have *Reformed Princes*, and where the *Reformation* is the *ruling Religion*, shall not feel it. And we have ground to hope, that the *torch* of the *Reformation* shall not be extinguish't. And though at present the *King of England* is of the *Romish Religion*.

Religion. I dare notwithstanding perswade my self, that his *Kingdom* cannot be reckoned as one of the *streets* of the *great City*; seeing *popery* is not the *ruling Religion* there, though it be the *Religion* of him that *rules*. Therefore I do not believe, that we must understand the *prophecy* of *Usher* in the *letter*, or strictest sense, who says, *that the persecution must be general over all the Churches of Europe*; for we may understand it of all those where *popery* does rule. 'Tis true, he fore-tells a *massacre* in *England*; but besides that, those who wrote this *prophecy* from his mouth might be mistaken; 'tis also possible, that this holy man, through the violence of his sorrow, went further than the Spirit did carry him. Notwithstanding, the *English* ought to remember the *massacre* in *Ireland*: circumstances *then* were not near so favourable to *popery*, as they are *now*. Men must not trust to this, that the *King of England* will never consent to so barbarous an action: I believe he will not; but the *Papists* do not trouble themselves about the pleasure of their *Sovereigns*, when they see any prospect of advancing *their cause* by any kind of *Methods*. Therefore, if the *Protestants* be wise, they will not put weapons into the hands of their enemies.

The bodies of the *two witnesses* shall lye in the *street* of the *great City*. 'Tis to be observed, that in the *Text*, 'tis not *in the streets*, in the plural, as the *French translation* reads; 'tis *in the street*, in the singular. And I cannot hinder my self from believing, that this hath a particular regard to *France*, which at this day is certainly the most eminent *Countrey*, which belongs to the *popish Kingdom*. Her *King* is called the *eldest Son* of the *Church*, the *most Christian King*, *i.e.* the most *popish*, according

Part 2. ding to the dialect of *Rome*. The *Kings* of *France* have by their liberalities made the *Popes* great at this day; it is the most flourishing *State* of *Europe*. It is in the *middle* of the *popish Empire*, betwixt *Italy, Spain, Germany, England*, exactly as a *street* or place of concourse is in the middle of a *City*. 'Tis also four square, as such a place, *i. e.* almost as long as broad. In a word, 'tis the place or *street* of the *great City*. And I believe, that 'tis particularly in *France*, that the *witnesses must remain dead; i. e.* that the profession of the *true Religion* must be utterly abolished. This is already done by the revocation of the *Edict of Nantes*, and by the enormous *cruelties* of the *Souldiers*, who have bin let loose upon the *Protestants*, of whatsoever sex, quality and condition. If any stand firm, they must either leave the Kingdom, or be destroyed. Thus within a little while, the external profession of the *Reformed Religion* will be wholly abolished there.

And they of the people, and kindreds, and tongues, and Nations, shall see their dead bodies, and shall not suffer their dead bodies to be put into graves, i. e. The *Truth* shall be slain, but it shall not be buried. Burial is a degree beyond death, and is always joyn'd with a total corruption and destruction. And so 'tis not an office of charity, which is denyed to these *two witnesses*; but a degree of ruin, from which they are exempted. And observe who they are, who hinder their burial; they are not the same with those who killed them; Those who killed them, are the Inhabitants of the *street* of the *great City, i. e.* those who dwell in the most eminent part of the *popish Kingdom*; which at this day is *France*. Those who hinder their burial, are the *Tribes, Languages, People, and Nations, i. e.* several neighbour nations; yea, 'tis to be observed, that the

Prophecy

The witnesses shall not be buried, *i. e.* the Truth shall not be destroyed.

Prophecy saith not simply, The Tribes, Lan- Part 2.
guages and Nations; but *they of the Languages,
Tribes and Nations, i. e.* some chosen and elect-
ed out of the Nations; the *faithfull* scattered in
all the Nations of *Europe*, shall hinder the bu-
rial, and total destruction of the *Reformation in
France.*

Nevertheless, this does not wholly exclude those
among the Tribes, Languages and Nations, who
are not *Elect*. For 'tis probable, that all *Europe*
shall contribute to hinder *France* from *executing*
her *design* of extirpating the *Truth*. But this signi-
fies, that the *Reformed* and the true Christians shall
awaken *Europe*, (as well that part which is *Roman
Catholick*, as that which is *Protestant*) to oblige it
to look to it self and its own safety. *Languages,* The ene-
Tribes and Nations, always signify *several* Peoples, *mies of
France* shall
and never *one* only people. Thus it is evident by *hinder the
destroying
of the Re-
formation.*
this Prophecy, that the *people* who are *neighbours*
to *France*; nay, those who are distant from her,
shall *stop* her in this furious design, of destroying
the *Reformed Religion*. But after what manner they
shall *hinder* her, this Prophecy speaks not; perhaps
it shall be, by causing some trouble to *France*, du-
ring which the persecuted *faithful* ones shall have
opportunity of breathing, and of giving a new
birth to the *Truth*. We shall quickly know whe-
ther God is preparing this already; all the *Prote-
stants* every where, have united their Interests; and
it cannot be doubted, this *good understanding* be-
tween them which appears, is owing unto the
persecution in France. The house of *Austria* it
self begins to understand its true Interest. There
is ground to hope, that the late *Truce*, which gave
opportunity for *this persecution* will not be *calm*
enough to give the Persecutors leasure wholly to

Part 2. extinguish the *Truth*. Perhaps, it shall be by another Method, that the *several Nations* shall hinder the ruin of the *Reformation in France*. Without doubt, they *do* something toward it, by the shelters and *succors*, which they afford to the *fugitives*, and particularly to the *Pastors*, whom God reserves, that they may again kindle the torch of the *Doctrine of Truth*.

Yea, in *France* it self, which is the *street* of the *great City*, God will preserve a number of the *faithfull*, who shall hinder the burial of the *two witnesses*, and the utter perishing of the *Truth*. There have been *persecutions*; in which the *Truth* hath been as it were quite sunk to the bottom, and buried in certain places. This must not happen in this *last persecution*. The truth will be oppressed; yea, suppressed: but it shall be most clearly *discerned*, and those who shall hold it in their hearts, shall be most evidently seen and known. As in dead bodies unburied they are *dead*, and yet men do see them as clearly as if they were alive. *This persecution* shall not come as far as a final suppression of the *Truth*, as happened in the time of the *Albigenses*, when not only the *Witnesses* were killed, but were buried, and disappeared for several *Ages*: for tho some of them being dispersed did preserve, and carry the *Truth* into several desert places; nevertheless, the body of them was buried, and disappeared in the *streets* of the *popish Kingdom*; which shall not happen in *this last persecution*.

And they that dwell upon the *Earth* shall rejoyce over them, and shall send gifts one to another, because these two *Prophets* tormented them that dwell upon the *Earth*. Observe it well; these are not the same with those who hindred the dead bodies of the *two wit-*

witnesses from being buried. Those are called, *Part 2.*
They of the people, and kindred, and tongues: these
 are called, *They that dwell upon the Earth:* the for-
 mer hindred the burial out of piety; these rejoyce
 over their death out of impiety. In this whole
 Prophecy, *the Earth* always signifies the territo-
 ries and extent of the *papacy* and *Antichristian*
Kingdom. They are the Inhabitants of these ter-
 ritories of the *Antichristian Kingdom*, who re-
 joyce. At this day we see this Prophecy fulfilled.
Popery triumphs every where; yea, they who live
 in *Protestant States* are full of hopes, to see quickly
 their *Religion* uppermost, and nothing is more arro-
 gant and insulting than their carriage. But in a few
years, they shall see their pride brought very low;
 which we are about to shew in the following
Chapter.

CHAP. XIII.

*The resurrection of the two Witnesses. The Re-
 formation shall within a few years rise again
 in FRANCE: after that, it shall be esta-
 blisht by Royal Authority. FRANCE shall
 renounce Popery, and that Kingdom shall be
 converted.*

THe bodies of the two *Witnesses* must remain
 dead only three days and a half, and after
 these three days and a half, the spirit of life from
 God shall enter into them, and they shall stand
 upon their feet. In my *Prejud.* against *Po-
 pery*, I fixed these three days and a half, upon

Part 2. that space of time which lasted from the Council of *Basil*, and destruction of the *Taborites*, untill *Luther*: during which time it seem'd as if the *witnesses* had been *dead*: But I have wholly abandoned that conjecture, after I had seriously considered it. First, because in that space of time, the *Witnesses* were buried as well as slain; 'tis true, there continued some remainders of *Calixtins* in *Bohemia*, but they deserve not to be reckoned as a *body*: Again, 'tis not usual in Scripture to take a broken number, as this of *three years and a half*, to denote an uncertain and indefinite number, as I observed above: so that I am perswaded, that these *three days and a half*, are *three years and a half*; a day standing for a year, as the *three years and a half* are *1260 years*, taking a *year* for a *day*. 'Tis therefore *three years and a half*, during which the external profession of the *Truth* must be altogether suppressed; and after which it shall be rais'd again to life. And as I reject my own notions, I would not that any should embrace those of *Dr. More*, who hath lately wrote upon the *Revelation*. He will have the *three days and a half* here to signify the same thing, which the *three years and a half* do, viz. *1260 years* of the reign of *Antichrist*. But truly, he did not well consider this point, when he wrote this; First, this would be an affected and very profound obscurity: after he had reduced the *1260 years*, to *1260 days*, which make *three years and a half*, then to reduce the same *1260 years* to *three days and a half*. We cannot find an example, where the Holy Ghost sets forth the same space of time, and in the same place, after so different a manner. But above all, we must take notice, that the Holy Ghost does here in a most exact manner distinguish these four things. 1. The preaching of the

the Witnesses; *they shall prophesy cloathed in sackcloth.* 2. The death of the Witnesses; and after this, *their bodies lye dead in the street of the great City.* 3. The duration of their Prophecy and *testimony*, they shall prophesy cloathed in sackcloth 1260 days. 4. And lastly, the duration of their death; they shall see *their dead bodies in the streets of the City three days and a half.* He that will confound the two last of these, viz. the 1260 years, and the three days and a half, must also confound the two first, viz. the *prophesying cloathed in sackcloth, and the lying dead in the street of the City*: but certainly, nothing is more different then to prophesy, and to lye dead: at least, it must be supposed, that the *Witnesses* prophesy while they are dead. For their prophesying and their death, being exactly fixed on the same *period*, denoted by 1260 days, and by three days and a half, they must happen at the same time. But how can it enter into any mans head, that dead men can prophesy? And who sees not, that their death does imply a cessation, and interruption of their testimony? But what need is there to reason about this thing, when the Text saith expressly and in plain words, that the death of the *Witnesses* must not happen, untill after their prophesying, and their witness-bearing 1260 days? *And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and threescore days, cloathed in sackcloth. And when they shall have finish'd their testimony, the Beast, &c. shall kill them. And their bodies shall lye dead three days and a half.* There needs no commentary, to let us see that here is spoken of a *persecution*, that must happen at the end of the 1260 years; in which the *faithful*, who dwell within the bounds of the *Babylonian Kingdom*,

Part 2. *dom*, must be brought to an extremity that may be called *death*.

We are in my opinion certainly in *this persecution*, which must extinguish the *true Religion* for three *years* and a half: if we will reckon these three *years* and a half, from the *abrogating* of the *Edict of Nantes*, in the moneth of *October* 1685. the deliverance of the *Church*, will fall out in the *year* 1689, and this is absolutely the conjecture of *Monsieur du Moulin*, in his *Accomplishment of Prophecies*; he hopes, that the persecution of the *Church* by the *Antichristian* party, shall cease in the *year* 1689.

A conjecture of *M. du Moulin*, which may prove true, tho' built upon false foundations.

If this should happen, it would be a purely casual event; for the foundation on which he builds, is altogether void of solidity: he takes these three *days* and a half, for six hundred and thirty *years*. He supposeth, that the whole duration of *Antichrists* reign (which is 1260 *years*) is considered as one *week*: now a week is seven *days*, the half of seven *days* is three *days* and a half; and if this signifies the half of 1260 *years*, it is 630 *years*. He supposeth therefore, that the Holy Ghost intended to say, that the *persecution* made by *Antichrist*, shall last the half of his reign. After this, he finds that the first *persecution* for the sake of *Religion*, was that which was rais'd against *Berenger* in the *eleventh Age*, on the account of his sentiment, concerning the *real presence*, in the *year* 1059. Add to 1059 the number 630, this makes 1689, in which *year* all persecution must cease, so as never to begin again: though in his opinion, *Antichrists Kingdom* and the *Papacy* must continue still after this above 300 *years*; for he makes them last untill the *year* 2015. 'Tis plain, his suppositions destroy themselves, or are not strong. First, 'tis not true, that the first *persecution*

tion on the account of *Religion* was that, which Part 2. the *Popes* rais'd against *Berenger*: that which was rais'd by the *Image-worshippers*, against those whom they call'd *Iconoclasts*, or *Image-breakers*, was more cruel, and happened a long while before. Again, what probability that the *Popedom* can reign or subsist 326 years without persecuting the true Christians, as this *hypothesis* supposeth? Besides, what is meant by that which is said, that the *Witnesses* after three years and a half, must ascend into heaven? After the year 1689. the *faithfull* shall reign and be exalted; and notwithstanding the *Popedom* shall last still 326 years, these things are incompatible. Lastly, to take three years and a half, for 630 years, is a thing that hath no example in all the Prophecies.

Nevertheless, after all this, 'tis not wholly improbable, that the *persecution* may cease in the year 1689. but this depends upon reasons much differing from those now mentioned. For God, if he pleaseth, may reckon the three years and a half, of the death of the *Witnesses*, from the time of the revocation of the *Edict of Nantes*, made in the year 1685. in the moneth of *October*: but we have no certainty that God will do so. Who knows whether God will not extinguish the *Reformation* in all the *Countries*, where the *Dominion* of *France* does, or shall reach. Without doubt, the *Protestant Religion* will be *extinguish'd* in *Strasburg*; which depends upon *France*, and in other places. But this not being as yet done, the death of the *Witnesses* in the reckoning of God, perhaps must not begin till the time in which *this work* shall be finished. The *Court of France* desires also to extinguish the *Protestant Religion* in the *Vallies of Piedmont*, which are under the *Duke of Savoy*, and this

The persecution may cease in the year 1689.

We know not from what time God will reckon the three years and a half.

Part 2. this is now a doing : *France* making herself the executioner of those thundring *Arrests*, which she had procured at the *Court* of the *Duke*: which perhaps is the most singular example of the *spirit of persecution*, which was ever seen. All other *persecutors* have been content to persecute their own *Subjects*, or *Countrey-men*. But behold *persons*, who after they have reduced the *Subjects* of their own *King*, to the utmost extremities, go and make themselves the *Hangmen* & *Murtherers* of the *Subjects* of *Forreign Princes*. If the three years and a half of the death of the *Witnesses*, must be reckon'd from the destruction of these *Waldenses*; here is *one years* delay of the deliverance of the *French Churches*. Who knows, whether there be not other *Countries*, which we do not know, or are not willing to name, in which the Profession of the *Truth* must be extinguisht, before we enter upon the three years of the death of the *Witnesses*? Who knows, if God will not reckon these three years and a half, from the time in which there shall not be so much as *one* in *France* who stands firm, and is not fallen? We know not, whether such a misery must come, tho I hope it shall not. There are as yet in *France* more than a *hundred thousand persons*, who either have not signed, or have repented after their signing. If all these must fall off, there is yet a long time to tarry. Lastly, who knows, whether God will not begin to reckon the three years and a half, untill other *Princes* have wholly extinguisht the *Reformation* in their Dominions? 'Tis therefore rashness to affirm, that deliverance must exactly come in such a year. But that which I am perswaded of, and believe that others may be perswaded of without rashness, is, that we are now in the last persecution, that this persecution shall be most effectual, as it is

the most terrible that was ever seen ; that the Wit-Part 2.
nesses of the truth, that is to say, all *preaching* of the
purity of the *Gospel* under the Cross, and under
popish Princes, will shortly be *suppressed*: that, from
that time, the three *years* and a half must be rec-
on'd, at the end of which we shall see come to pass
the most wonderful events of our days. Many now
live, shall without doubt see them: for I believe
the thing is very near at hand.

Among the considerations laid down by me in
the Preface, which induce me to believe, that this
persecution is the *last*. I mention'd the *singulari-
ties* of it, I nam'd several such; Behold *one*, which
in my judgement deserves to be added to the rest.
'Tis the horrible *Edict*, which commands; that the
new Converts being sick, shall *communicate* after
the *popish* way: This is the *worst* effect that ever
was produced by the *spirit* of rage and reprobation.
And 'tis not conceivable, how a *Clergy* that will be
called *Christian*, can do such horrible actions. The
Edict ordains; that they who will not *communicate*;
shall be sent to the *Galleys*, if they recover. There
is none who is so mortally sick, that is sure that he
shall dye, and fearing to recover, he will also fear to
go to the Gallies; and this affrighting object, is
able to induce a sick man to *communicate* without
faith, and to *worship* that which he judgeth to be a
piece of bread: that is to say, to commit a horrible
crime, and an act of *Idolatry*, and consequently
to *damn* himself certainly. So that properly this
Edict is a *trick* of the *Clergy*, to procure the *dam-
nation* of all the *new Converts*. This is perfectly to
imitate that *Italian*, who, that he might take a
compleat vengeance, having his enemy in his pow-
er, promis'd him his life, on condition, that he
would deny God; which having done; he mur-
ther'd

Part 2. ther'd both his body and soul. Will men never open their eyes, to behold such objects as these?

The Reformation is foretold by three figures, signifying three Methods.

And the spirit of life from God entred into them. These words teach us, how the Reformation shall be re-establish'd in France: for in these Prophecies I find *three ways*, by which the Truth is establish'd, or re-establish'd; The first is by *lightnings, voyces and thunders*; thus after the seventh viol was pour'd on the air, the Reformation in the last Age was made by *lightnings, voyces and thunders, i. e.* by the preaching of the Divine Oracles. *And the seventh Angel pour'd out his viol into the air, and there were voyces, and lightnings, and thunders.* In this Prophecy thunders always signify the Divine Oracles. *The seven thunders that utter'd their voyces in the tenth Chapter*; are the Oracles of God, which ought to be utter'd in the sequel. Thus the Reformation was made in the last Age, in a most sensible manner, by the preaching of the word.

The Reformation shall come into France by way of internal grace.

But behold a *second way* of re-forming: *A Spirit of life from God* enters again into the *dead Wittenesses*; i. e. those who are at this day under *oppression*, shall suddenly rise up again by a secret operation of grace, and an extraordinary motion; not by the means of preaching the word, not by the ministry of some new Preachers, but by a *heavenly operation*, that shall open the eyes of them who are as yet in darkness, and strengthen again the hearts of those who at this day have *fallen* through weakness. At that time in all appearance, the yoke of the *Persecutor* shall be broken, a time of *ease* shall come, and all those who at this day groan under the Captivity of *Babylon*, shall lift up their heads, and shall improve that season of *calm* to repair that which they are now forced to do by violence. 'Tis, these

these words signify, a Spirit of life from God, not Part 2.
from any man, nor by the ministry of any man, but
from God, *entred into them*, and their zeal was en-
livened again. But things shall not stay there, God
is preparing other wonders. There is a *third Re-*
formation, which shall be set on foot by way of Au-
thority, by the *Royal power*, and this is expressed
in the words that follow.

And the Witnesses heard a great voyce from hea-
ven, saying unto them, *Come up hither; and they as-*
cended up to heaven in a cloud, and their enemies be-
held them. In the style of the Prophets, *heaven*, What hea-
and *lifted up to heaven*, is the *Throne*, and to be ven, and
exalted to dignity, greatness and power, even in lifting up
the language of heathen Prophets: for *Apomasar* to heaven
in his *Apostelismata in somniorum*, saith, *If a King* signify in
dreams that he sits upon the clouds, and is carried the Pro-
where ever he pleaseth, this signifies that his enemies phesies.
shall serve him. But if he fancieth; that he is car-
ried up to heaven, where the stars are, this presages
that he shall be lift up above all Kings. The Pro-
phets of God do also make use of these representa-
tions to signify the same thing. *Isaiah* describes
the exaltation of the *King of Babylon*, by an ascen- Isa. 14. 13.
ding up into heaven. *I will ascend into heaven, I*
will exalt my Throne above the stars. And Jesus
Christ saith of *Capernaum*, that *she had been lift*
up unto heaven, but should be brought down unto
hell. 'Tis therefore evident, that God does here
signify, that some time after these three years and
a half of death, the *Reformation* shall be *lifted up* to
a great glory, but not every where; 'tis only in
that place, which is called the *street of the great City*,
and is after called the *tenth part of the City*: for the
total destruction of the *Antichristian Kingdom*
must not happen untill some years afterward.

And

Part 2.

There will
shortly be
a Reformation in
France, by
the Royal
Authority.

And after; These words signify, that when the *Reformation* shall be establiht again in *France*, by way of Divine immediate operation, by which the zeal of the *Apostates*, and of others who know the truth, but with-hold it in unrighteousness, shall be quickned again; some space of time shall pass, probably some years, before *France* shall wholly throw off the *yoke of popery*. That *Kingdom* shall not be entirely *Reformed* by way of Authority, immediately after our Reformation shall be again set on foot by way of inspiration, and recovering of zeal. For, *and after*, signifies an interval of time; but whether it shall be short, or long, is not expressed: notwithstanding, I see no likelihood, that it shall be very long, nor do I believe so. *They heard a great voyce from heaven*. Yet once again, Heaven is the Throne, 'tis the Sovereign dignity, which in a State is exactly the same: that Heaven is to the Earth, in light, in lustre, in good or bad influences, in situation, and in elevation. From *Heaven*, i.e. from *Authority*, and the *Prince* who reigns; they heard a voyce, they received an order; not a small clandestin silent voyce, but a *great voyce*, i.e. a publick command, a solemn *Edict*; and this voyce said to them, *Come up hither*. Then the *Truth* shall get up into the Throne; and as God hath contrary to all probability; given a *popish Prince* to *England*; so God will give a *Protestant Prince* to *France*, in spite of all oppositions of the *Papists*. And they ascended up to heaven in a cloud, i.e. Their elevation, and that of the *Reformed Religion*, shall be made publickly; as the elevation of *Elijah*, and of *Jesus Christ*, who were list up above the clouds. And their enemies beheld them. *Popery* shall not as yet be destroy'd in *France*, when this shall happen. The *Priests*, the *Clergy*, and *Monks* shall be spectators

spectators of this great work : But the end of *popery* in *France* shall come quickly after. For, the same hour there was a great Earthquake; mark, the same hour; he saith not, and after, as he had said, to express a space of time between the resurrection of the witnesses, and their ascending up even to the Throne. But he saith, the same hour, to signify, that as soon as the Reformation shall be established by a solemn *Edict* of the Prince, as by a great voice from heaven, the total destruction of *popery* shall happen, as we are about to shew.

And the same hour there was a great Earthquake. I will not spend time upon the signification of this representation, an Earthquake : For 'tis known by all who are versed in the Prophets, that in the Prophetick style, an Earthquake signifies a great commotion of Nations, that must change the face of the World: because Earthquakes do overturn Cities, Mountains, and wholly change the face of a Country, make Valleys where there were Mountains, and Hills where there were Valleys; and Lakes which were dry Land before; and deserts of Countries which were inhabited; so that 'tis certain, that according to this Prophecy, in a very few years, the face of the Antichristian Kingdom shall be changed, but not every where. It shall be only in the tenth part of the City, which shall fall by this Earthquake.

And the tenth part of the City fell. This is a passage where Interpreters have been short sighted, not excepting our *Joseph Mede*, who often hath so quick a sight. To understand this, we must first know, what the City is. *Joseph Mede* is mistaken, together with all the rest, when he understands this to mean precisely the City of Rome. 'Tis a truth, which must be held as certain, (being one of the keys of the

See Isa. 17.
13. and 24.
19, 20.
Jer. 4. 24.
and 49, 20.

The City signifies the Roman Antichristian Empire, and not Rome alone.

Part 2. *Revelation*) that the *City*, the *great City*, signifies in this book not *Rome* alone, but *Rome* in conjunction with its *Empire*. The name of this great *City* is *Babylon*. Now 'tis clear, that *Babylon* is the whole *Babylonian Kingdom*. Come out of *Babylon* my people. 'Tis not from the *City* of *Rome* that the Holy Ghost invites his *Elect* to come out; 'tis from the *Church of Rome*, from the *Babylonian Empire*. This passage alone, together with that in this eleventh Chapter, v. 8. *And their dead bodies shall lye in the street of the great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified*, are enough to prove, that the *Babylonian City*, is not *Rome* alone. Our Lord was not crucified in *Rome*; and if we should here take *crucifying* in a figurative sense, for the crucifying of the *Religion* of *Jesus Christ*, this hath been sacrificed at *Rome* no more than in other places of the *Latin Church*. In the 14th Chapter, the Holy Ghost describes the fall of this *City* of *Babylon*; *Babylon is fallen, is fallen, that great City*; and in the same vision, he fore-tells the ruin of the *Antichristian Empire*, under the Metaphors of an *harvest*, and a *vintage*; which proves that this *City* is nothing else but the *intire Kingdom* of *Babylon*. In the 18th Chapter the Prophet makes a long description of the desolations of this *City*, under the Metaphors, of a *City of Merchandise*, which had a great traffick, and was fill'd with pleasures and delightful things. Now 'tis certain, that the shameful *simony*, the wicked pleasures of the *Papacy*, have not reigned less in the *Provinces* of the *Babylonian Kingdom*, than in the *Capital City*, from whence 'tis again evident, that the *City* signifies the whole *Antichristian State*. Lastly, the constant opposition, between the *Holy City*, and the *great City*, proves that

that the City includes the whole *Antichristian Church*, even as the *Holy City* signifies the whole *Christian Church*. *De Launay* hath confessed this in the eleventh Chapter of the *Revelation*, and in the 16th: but no exception is to be made; every where the City, and the great City *Babylon*, signifies the in-tire Kingdom of the *Papacy*. And the reason of this is evident, old *Rome* made her whole *Empire* to be one only City, by means of that right of citizenship, which she bestowed on all who were of some considerable quality, though they dwelt in the *Provinces*. The citizens of *Rome* dwelt in all *Countries*; now where the citizens of a City dwell, there is the City: this made *Rutilius* say,

*Dumque offers victis, proprii consortia juris
Urbem fecisti, quod prius Orbis erat.*

Thus it goes exactly in the *Church of Rome*, which hath re-established the *Roman Empire*. All those who are members of this *Church*, are citizens of her capital City. Persons of all Nations are admitted into her *Senate*, or *Colledge of Cardinals*. The *Tribunal*, which is called the *Rota*, is constituted of *Coun-cellors*, taken out of all the *Provinces*, which pay subjection to *Rome*. Every *Forreigner* may come to be a *Cardinal*, and every *Cardinal* may come to be *Pope*. Therefore, there are properly no *For-reigners* in that State, no *Papist* is a *Forreigner* to the *Church of Rome*, and that which they call the *holy See*.

The Church of Rome, is but one City.

That which hath deceived *Interpreters*, is the 17th Chapter, where the City is called the *Woman*, which sitteth on seven *Mountains*; and that great City, which reigneth over the *Kings of the Earth*. This, say they, is the *City of Rome*, and the *Papists* themselves do grant it, and without doubt 'tis *Rome*, and we have above proved it; but 'tis *Rome*

Part 2. conjointly with her Empire. *Babylon* signifies the whole *Antichristian Empire*, and this *Antichristian Empire*, is said to sit upon *seven Mountains*, and to rule over the *Kings* of the *Earth*, because this is true of its Capital City. Nothing is more ordinary (not to add, that 'tis constantly used) than to denote a whole Kingdom by the ruling City. Thus, men always spoke of *Rome*; *Rome* hath conquered the Nations; *Rome* hath enlarged her Empire to the end of the World; this signifies, that the *Roman Empire* hath subdued all Nations, and extended its bounds even to the utmost parts of the Earth.

Rome must always be considered together with her Empire.

The tenth part of the City is one of the ten Kingdoms, that make up the Empire of the Papacy. Chap. 17. 12, 13.

This being supposed and proved, that the City is the whole *Babylonian* and *Antichristian Empire*; it must be remembred, that this Empire of *Antichrist* is made up of *ten Kingdoms*, and *ten Kings*; who must give their power to the beast: *The ten horns which thou sawest are ten Kings. These have one mind, and shall give their power unto the beast.* From which 'tis clear, that the *tenth* part of the City signifies here one of those *ten Kingdoms*, under the authority of the *Antichristian Kingdom*. *A tenth part of the City fell, i. e.* one of these *ten Kingdoms*, which make up the great City, the *Babylonian Empire* shall forsake it. This therefore, is exactly that, which must happen within a little while after, the three years and a half of the total suppression of the Truth shall be expired; and a while after that the *Witnesses* shall be rais'd, *i. e.* after the profession of the Truth shall be rais'd to life again in *France* and elsewhere.

And then, the same hour, immediately after that, the *Reformation* shall be establish'd by a *Royal Edict*, without delay; *There shall be an Earthquake*; and a tenth part of the City shall be overturn'd. Mark that, the *Earthquake*, *i. e.* the great alteration of affairs

affairs in the Land of the *Papacy*, must for *that time* Part 2.
happen only in the *tenth* part of the *City* that shall
fall: for this shall be the effect of this Earth-
quake.

Now what is this *tenth part of this City*, which *France* shall
fall? In my opinion, we cannot doubt that 'tis *France*. This *Kingdom* is the most considera-
ble part, or piece of the *ten horns*, or *States*, which once made up the great *Babylonian City*: it fell; this
does not signify, that the *French Monarchy* shall be
ruin'd; it may be humbled; but in all appearance,
Providence does design a great elevation for her
afterward. 'Tis highly probable, that God will
not let go unpunisht the horrible outrages which
it acts at this day. Afterward, it must build its
greatness upon the ruins of the *papal Empire*, and
enrich it self with the spoils of those who shall take
part with the *Papacy*. They who at this day perse-
cute the *Protestants*, know not whither God is lea-
ding them: this is not the way by which he will
lead *France* to the height of glory. If she comes
thither, 'tis because she shall shortly change her
road. Her greatness will be no dammage to *Prote-*
stant States; on the contrary, the *Protestant States* shall
be enricht with the spoils of others; & be strength-
ned by the fall of *Antichrists Empire*. This *tenth*
part of the *City* shall fall, with respect to the *Papa-*
cy; it shall break with *Rome*, and the *Roman Reli-*
gion. One thing is certain, that the *Babylonian Em-*
pire shall perish through the refusal of obedience
by the *ten Kings*, who had given their power to
the *Beast*. The thing is already come to pass in
part. The *Kingdoms of Sweden, Denmark, Eng-*
land, and several *Sovereign States* in *Germany*, have
withdrawn themselves from the *Jurisdiction* of the
Pope. They have spoyl'd the harlot of her riches.

France shall
shortly
fall, not by
a ruin of
the *Monar-*
chy, but by
a ruin of
Popery.

Part 2. *They have eaten her flesh, i. e.* seiz'd on her *Benefices* and *Revenues*, which she had in their *Countries*. This must go on, and be finish'd as it is begun. The *Kings*, who yet remain under the *Empire of Rome*, must break with her, leave her solitary and desolate.

But who must begin this *last revolt*? 'Tis most probable, that *France* shall. Not *Spain*, which as yet is plunged in *superstition*, and is as much under the *tyranny* of the *Clergy* as ever. Not the *Emperor*, who in *Temporals* is subject to the *Pope*, and permits that in his *States* the *Archbishop of Strigonium* should teach, that the *Pope* can take away the *Imperial Crown* from him. It cannot be any Country but *France*, which a long time ago hath begun to *shake off the yoke of Rome*. 'Tis well known, how *solemnly* and openly *war* hath been declared against the *Pope*, by a *Declaration* of the *King*, (ratified in all the *Parliaments*) by the decisions of the *Assembly of the French Clergy*, by a *Disputation* against the *Authority of the Pope*, managed in the *Sorbon*, solemnly, and by order of the *Court*. And to heighten the affront, the *Theses* were posted up, even upon the *gates* of his *Nuntio*. Nothing of this kind had hitherto happened, at least in a time of peace, and unless the *Pope* had given occasion by his insolences.

Besides this, *Superstition* and *Idolatry* lose their credit much in *France*. There is a secret party, though well enough known, which greatly despiseth the popular *Devotions*, *Images*, worship of *Saints*, and is convinc'd that these are *humane institutions*; God is before-hand preparing for this great work.

To this it may be objected, that for the last hundred and fifty years, the *Popes Empire* hath not been

been made up of *ten Kings*, because the *Kings* of Part 2. *England, Sweden, Denmark, &c.* have thrown off his Government; and consequently, *France* is not at this day the *tenth* part of the *Babylonian Empire*; for 'tis more then a *tenth* part of it. But this is no difficulty: for we must know, that things retain the *names* which they bore in their original, (without regarding the alterations which time does bring along.) Tho at this day, there are not *ten Kingdoms* under the *Babylonian Empire*, 'tis notwithstanding certain, that each *Kingdom* was called, and ought to be called in this Prophecy, the *tenth* part; because the Prophet having described this *Empire* in its beginning, by its *ten horns*, or *ten Kings*, 'tis necessary for our clear understanding, that every one of these *ten Kings*, and *Kingdoms*, should be called *one* of the *ten Kings*, or of the *ten Kingdoms*, with respect to the original constitution of the *Anti-christian Empire*.

Seeing the *tenth part* of the *City* which must fall, is *France*, this gives me some hopes, that the death of the *two witnesses* hath a particular relation to *this Kingdom*. 'Tis the *street* or place of *this City*, i. e. the most fair and eminent part of it. The *Witnesses* must remain dead upon *this Street*, and upon it they must be raised again. And as the death of the *Witnesses* and their *Resurrection* have a relation to the *Kingdom of France*, it may well fall out, that we may not be far distant from the *time* of the *Resurrection* of the *witnesses*, seeing the *three years* and a half of their death, are either begun, or will begin shortly.

And in the earthquake were slain seven thousand; in the *Greek* it is, *seven thousand names of men*,

Part 2. and not seven thousand men. I confess, that this seems somewhat mysterious : in other places we find not this phrase, *names of men* put simply for *men*. Perhaps there is here a figure of Grammer called, *Hypallage casus*, so that *names of men*, are put for *men of name*, i.e. of raised, and considerable quality, be it on the account of riches, or of dignity, or of learning. But I am more inclined to say, that *here* these words, *names of men*, must be taken in their natural signification, and doe intimate, that the total *Reformation of France*, shall not be made with bloodshed, nothing shall be destroyed but *names*, such as are the names of *Monks*, of *Carmelites*, of *Augustines*, of *Dominicans*, of *Iacobins*, *Franciscans*, *Capucines*, *Iesuites*, *Minimes*, and an infinite company of others, whose number 'tis not easie to define, and which the Holy Ghost denotes by the number *seven*, which is the number of perfection, to signify, that the orders of *Monks* and *Nuns*, shall perish for ever. This is an *Institution* so degenerated from its first Original, that 'tis become the arm of *Antichrist*; These orders cannot perish one without another.

If any will have it, that these seven thousand, slain, signifie, that there shall be *bloodshed*, it shall not be *great*; for the number seven put for an indifinite number, never signifies a *great one*. *De Laanay* is very much mistaken when he sayes, that the seven thousand, who had not bowed the knee to Baal, signified a great multitude; on the contrary they signified a very small number, indeed the number was so small, that *Elijah* did not know of them: he sayd, *I am left alone*.

The *Kings of France* at this day, do lift their authority so high, that nothing can resist it. 'Tis there

therefore probable, that every thing will bend Part 2.
 under the yoke of their *Will* when they shall resolve The authority of the
 to break with *Rome*: and it seems as if the Pro- Kings of
 vidence of God was preparing the way unto this France shall
 thing, by the *Clergies Declaration*, confirmed by prevail
 that of the *King*, viz. that *Kings depend on none in* over the
any thing which concerns Temporals; and that 'tis ruling Re-
never lawful to deny obedience to them upon a pretext ligion.
of Religion. For if this be once fixed, whenever
 it shall please the *Kings of France* to forsake the
 Communion of *Rome*; (by this *Principle* of the
present Bishops) it cannot be allowed, that the
People should *rebell* against them. I look on that
 which is happened in *England*, as another prepara-
 tion unto this Event: A *King* of a *Religion* con-
 trary to that of the *State* reigns peaceably; the
 reason is, that Providence will *accustome* the
Subjects to pay subjection to *Princes* who are
 enemies of the *Ruling Religion*.

*And the remnant were affrighted, and gave
 glory to the God of heaven.* This is the total con-
 version and reformation of the tenth part of the *City*,
i. e. of the *Kingdom of France*, that shall quickly
 follow, after the *Kings of France* shall have broken
 with the *Bishop of Rome*.

V. 14. *The second Wo is past, and behold the third
 Wo cometh quickly*; namely, the second of the three
Woes, which had been denounced after the sound
 of the fourth Trumpet. *And I heard an Angel* Chap. 8.
flying through the midst of Heaven, crying with 13.
a loud voyce. Wo, wo, wo to the inhabitants
of the earth, by reason of the other voyces of the Trum-
pet, which are yet to sound. The first of these three
 woes was the *Grashoppers*, who came up out of
 the bottomless pit with their Head *Apollyon*, and Saracens
 in Hebrew *Ahaddon*. These *Grashoppers* are plain- denoted
by Gras-
hoppers.

Part 2. ly the *Saracens, Arabians* with their Head *Mahomet*. The second Wo, is the domination of the *Turks*, who passed from the other side of *Euphrates* at the sound of the sixth Trumpet. And the third Wo is the fall of the *Antichristan Empire*.

These three great events deserve to be distinguished from all others; for they have changed, or shall change the whole face of the world.

And the seventh Angel sounded, &c. this which follows, concerns the *Kingdom* or reign of *Iesus Christ* and the *Church*, and consequently, must be referred to another place,

C H A P. XIV.

Observations upon the 17, 18, 19, Chapters of the Revelation, concerning the fall of Antichrist's Kingdom. A brief Methodizing of the events, which the Holy Ghost had displaced in the Visions.

THE seventeenth Chapter contains something that relates to the destruction of *Antichrist's Kingdom*.

V. 16. *And the ten horns which thou sawest upon the beast, these shall hate the whore, and make her desolate and naked, and shall eat her flesh, and burn her with fire.*

V. 17. *For God hath put in their hearts to fulfill his will, and to agree and give their Kingdom unto the beast untill the words of God shall be fulfilled.*

There's nothing in this passage, that hath not been opened, or is obscure. 'Tis clear, that these *Kings*, who through ignorance, or weakness, suffer'd

ser'd *their power* to be usurped by the *Empire* of Part 2. the *papacy*, shall take it again; *they shall eat her flesh*, i.e. shall enrich themselves with her benefices & revenues; and *burn her with fire*, i.e. shall abolish the the memory of this *Romish Empire*, so that nothing but ashes shall remain of it.

The 18th Chapter is a long description of the ruin of the *Antichristian* and *Babylonian Empire*. I have no need to enter into this Chap. because I find nothing in it of that which I principally seek, which is, those certain *characters* which can inform us of the time of this *fall*; namely, whether it be nigh at hand, or afar off. There is nothing *there* concerning it, except that which is general. As to this Chapter, I will say only. *First*, We must remember the remarque, which hath been often made by us, that *Babylon here* does not signify strictly the *City of Rome*, as most have imagined. 'Tis the *whole Babylonian Empire*, as appears from these words, *Come out of Babylon my people*. I do not think, that any great number of *Gods people*, hath come out of the *City of Rome*; hitherto we have not seen it. My *second* remarque is, we must not (as is usually done) over much press the mystical sense of *divers merchandises*, which are reckon'd up, and were sold in that *City*. I do not believe, that there is any other mystery in this thing, than that this *Babylonian Empire* being set forth under the Emblem of a *great City*, it was necessary to represent it as a *City of great commerce*; for that is inseperable from great Cities. Not but that these merchandises, and the many instruments of *Luxury* and pleasures, which are said to have been in this *City*, do not very fitly signify, and according to the design of the Holy Ghost, both the *Simony* and *debaucheries* of this *corrupted Church* in the general. But I believe not that

We must not over much seek mysteries in the particular merchandises of Babylon.

Part 2. that 'tis necessary to enquire particularly what is meant (for example) by the silk, the precious stones, the fine linnen, &c.

The burning of Babylon must not be understood literally.

My *Third* Observation upon this 18th Chapter is, we must not interpret literally the Metaphors of *burning, fire, blood, and slaughter*, which the Holy Ghost sets before us. Certainly, these are not the Methods which God makes use of to establish his *Kingdom*. I think indeed, as I have already said, that God will suffer *Rome* to be *sackt*, as he suffer'd *Jerusalem* to be: I further believe, that this great change in *Religion*, will not be made without blood shed, as it hapned in the last age. But seeing the *City*, in this Chapter, and generally in the *Revelation*, takes in the whole *Babylonian Empire*, we must not imagine that all this great circuit of Countries shall be laid desolate.

The 19th Chapter is the last in which mention is made of the destruction of *Antichrists Kingdom*. The ten first *Verses* of this Chapter must not be disjoyned from the fore-going Chapter, for they are only the continuation of it; The solemn rejoycings of the *Elect*, after the ruin of *Babylon*, and the consummation of the *Christian Church*, here below upon Earth.

The eleven last *Verses* of the Chapter, contain a wonderful vision, wherein *Jesus Christ* appears sitting upon a white Horse, having the titles of *faithful, of true, of the word of God, of King of Kings, of Lord of Lords*. He gathers his armies together, to fight against the *Beast*, and against the *false Prophet*. An Angel stands in the Sun, and calls to all the fowls of Heaven, to come and eat the flesh of those men that must be slain in that great battel, which was to be fought. On the other side, the *Beast* and

and the *false Prophet* gather their forces; the battel Part 2. is fought; the *Beast* and *Kings* are overcome; he is taken with his *false Prophet*; both are cast into the lake of fire and brimstone, together with all those who had worshipt the *Image of the Beast*. All this is magnificent, and the Figures are lofty. But there is nothing new in this; and in my judgement, 'tis nothing but a recapitulation of the fore-going *visions*, concerning the ruin of *Antichrists* reign. The *vision* of the eleventh *Chapter* is an Epitome of the *visions* that follow, and this is properly an Epitome of the *visions* which went before; therefore I do not judge it necessary to insist upon it. Especially, seeing nothing is found of that which we seek for; namely, the signs and marks by which it may be known, when and at what time the reign of *Antichrist* must end. 'Tis in the 11, 14, and above all in the 16th. *Chapter*, that we find the *Characters* of this end, and of the time in which it must come to pass. Therefore it was necessary only, that we should insist upon those *Chapters*.

I will only make the observation upon this *Chapter*, which I made upon the fore-going. That we must not understand literally the expressions of *war* and *destroying*, that are used here: for example, that *Iesus Christ* must tread the wine-press of the wrath of God, that he must give to be eaten by the fowls, the flesh of *Kings*, of *Captains*, of *mighty men*, of *Horses*, of *free*, and *bond*, &c. These are Metaphors borrowed from *war*, and must be understood suitably to the nature of this *spiritual war*, which *Iesus Christ* must make against *Idolatry*, *Superstition*, *Heresies*, and *Tyranny*: his quarrel is with these, and not with *men*. Besides the reasons alledged, we have here a convincing one, that

The slaughter and murders in the 19th Chapter, must not be understood literally.

the

Part 2. the *Instrument* of so many *victories*, and which must
 Verſ. 15. make such a slaughter, is *the sharp sword*, that
comes out of the mouth of him who sitteth upon the
white horse. And the remnant was slain with the
sword of him that sat upon the horse --- and all the
fowls were filled with their flesh. Now all know,
 that this sharp sword, that comes out of the mouth
 of Jesus Christ, is *the Word of God*; a spiritual
 sword, which must act only spiritual slaughters,
 and which does not destroy the lives of men, but
 their manners and Idolatries. So that I fear, lest
 those are mistaken, who hope to render to *Babylon*
 that, which we have received from her; and in the
cup which she hath filled, to fill to her double, i. e. to
 give her blood for blood; torment for torment.
 This is not the *spirit* of the *true Church*.

I have now done with this subject, and I think
 there remains but one thing to do, that I may give
 a clear *Idea* of our *prophecies*, and that is, to *Epito-*
mize and rank, according to *the order of time*, the
 various *events* which relate to the *ruin of Anti-*
christ's Kingdom, which the Holy Ghost displaced
 and confounded; to the end that the *prophecies*
 might not be clearer than God did intend they
 should be. As for the seven *plagues* of the seven
viols, they are perfectly ranked according to their
 order; and according to their times.

A compen-
 dious Me-
 thodizing
 of the e-
 vents which
 must bring
 Antichrist's
 Kingdom
 to its ruin.

1. The *first* plague of the *first viol*, begins about
 the *year* of our Lord 900. it lasts almost 150. years,
 and ends under the *Popedom* of *Leo IX.* about the
year 1050.

2. The *second* and *third* plagues, which are the
Croisades, begin at the end of the *eleventh* age, and
 end at the going out of the *thirteenth*, in the *year*
 1270. or 1292. For till then some of the *La-*
tins kept possession in *Palestine*, so that they take

up the space of about two hundred years. Part 2.

3. The *fourth* plague begins before the *Croisades*; but if we please, we may place its beginning where the foregoing ends. This *fourth* plague is the *encrease* of the *Papal yoke*, and this *Period* beginning at the year 1270, shall continue untill the year 1378, when the consequent of the *fifth* plague begins, namely, the weakning of the *Papal reign* by the schism. Therefore this *Period* will contain 108 years.

4. The *fifth* plague is the removing of the *Popes* to dwell at *Avignon*, and the grand *Schism* of the *West*. It begins in the year 1305 and lasts untill the year 1440. This *Period* being a little jointed within the former, shall last 130, or 135 years.

5. The *sixth* plague, which is the passage of the *Turks* into *Europe*, and the desolations which they made in the *Popes Dominion*, and in the *Latin Church*, beginning towards the end of the *fourteenth* Age, about the year 1370. and lasting untill the siege of *Vienna* under *Charles* the fifth in 1529, this *Period* will be 150 years.

6. The *seventh* plague beginning about the year 1520, and lasting untill the end of our *Age*, and the beginning of the *next*, must last about 190 years. This last *Period* is longer then the rest, because God intended to subdivide it into three other *Periods*.

7. The *first* *Period* of this *last* viol, is the *harvest*, which lasted 30, or 40 years, from the year 1520, untill 1560, when all the *Countreys*, which were to be *Reformed*, had embraced the *Reformation*.

8. The *second* period of this *seventh* viol, is that season and state of rest and victory, which the *Papacy* regain'd, and this period lasts from 1560, or 1570; for since that time *Popery* hath received
no

Part 2. no considerable check, but rather hath much prevailed; it hath made *war* against the *saints*, and hath overcome them.

9. Towards the conclusion of this *second* period of the *seventh* viol, a fore *persecution* must happen. The *Witnesses* clothed in *Sackcloth*, *i.e.* the faithful, who are under the Cross, shall be oppressed, and remain *dead* in the *street* of the *great City* for three *years* and a half. That is, the *profession* of the *Truth* shall be wholly *suppressed*: but the *Truth* it self shall not be *buried*, nor layd in the grave, nor forgotten.

10. At the end of the three *years* and a half, shall begin the *third* period of the *seventh* viol, which the Holy Ghost calls the *vintage*. This is the *total* *rain* of *Antichrists Kingdom*, and this period shall last 20, or 25 *years*; 'tis probable that it will *begin* about the *year* 1690, or a little while after.

11. The first thing, which shall be done in the *third* period of the *seventh* vial, is the *Fall* of the *tenth* part of the *City*, *i.e.* of the *Kingdom* of *France*, which shall break with the *Kourt* of *Rome*, and wholly change the face of *Religion* in that *Kingdom*. This is the first action of the *vintage*.

12. The *Beast* and the false *Prophet*, the *Pope* and his *Agents*, shall rally all their *forces*: but God shall *muster* all his together, and give the last blow to *Popery*: then the *Beast* and the false *Prophet* shall be thrown into the lake, and plunged into the bottomless pit: *Babylon* shall wholly *fall*; and it shall be said, she is *fallen*, she is *fallen*.

CHAP. XV.

The Reason why in this work we speak of some things so positively. The linking together of our Principles, suffers us not to doubt, that we now are at the end of the reign of the papacy.

IN the first Edition of this work, I did here finish what I had to say about those events past and future, which concern the ruin of Antichrist's Kingdom. Second Editions have this advantage, that they may be suted to the pallates of the Readers, of whom a tryal hath been made. And (were it possible forme to do it) I would gladly use this piece of prudence, with respect to a Remarque, which very many have made; namely, *that in this discourse we speak over positively, and with too much confidence, concerning things which at the most ought to be propounded only as conjectures.* Perhaps some time or other men shall know the principal reason, which made me speak in so confident a manner, and with such tokens of assurance. In the mean while I desire their attention to several things which I have to say.

The first is, That I do not speak so confidently, as There are some things, that are propounded only as strong conjectures. it is believed, concerning the most part of those things which are yet to come: for example, I lay not down the exact time of the resurrection of the witnesses. I do not say, that it shall be exactly in such a year; for I have declared, and do still declare, that I know not from what time God shall please to begin,

Part 2. the reckoning of the *three years and a half* ; Not but that I strongly hope, that God intendsto begin it at the time of the *Revocation of the Edict of Nantes* : but this doth not rise to a full assurance. That which concerns the *rising again* of our *Reformation* by way of *inspirations*, the approaching *Reformation of France* by way of *Authority*, the *fall* of the *tenth* part of the *City*, *i. e.* of *France*, which shall forsake the *papal Kingdom* ; this I say seems to me to be more than a *conjecture*, I confess it ; and if things should fall out otherwise, I should be very much mistaken. But however ; if the *fall* of *popery* should begin in some other *place*, I would ingenuously confess that I was deceived, which is not impossible. That which I said, That the *Countries*, *Kingdoms*, and *States*, which are not under the *papacy*, ought not to be accounted *the streets of the great City*, and that they must not feel any *persecution*, seems to me more than probable, and I believe it. But notwithstanding, I declare, that I do not make it an Article of faith ; and if it should fall out, that God should send his desolating scourge upon all the *Reformed Churches in Europe*, without excepting the places where our *Religion* at this day bears sway ; I grant that men will have right to accuse me, that I have guess'd wrong, but not that I made rash conclusions. And truly, when I consider the *horrible looseness*, which every where prevails, I confess, that I cannot but fear lest God should throw *all* into the same furnace.

What is
propound-
ed as cer-
tain.

Behold therefore, what I assert, namely, that *this is the last persecution, which Antichrist must raise against the Church, and that we are near the end of the twelve hundred and sixty years* (which is the Period of his *Empire*,) *and that in the beginning of*
the

the next age, this Empire must see its end. If I Part 2
 should be mistaken *nine or ten years*, and that this
Empire should (instead of ending in the year 1710,
 or thereabouts) run on untill the year 1720, I do
 not think that any could justly treat me as a false
 Prophet, and accuse me of rashness. Many will
 not forbear to judge me *rash*, because I propound
 my conjectures about these things as certain con-
 clusions. To this I have a *second* thing to say, That
 none hath reason to be offended, that I am *possessed*
 with, and *perswaded* of that, which I think I evi-
 dently see, and that I find the proofs of what I pro-
 pound convincing to my self. I should do ill to
 demand of others the same assurance, and oblige
 them to entertain the same perswasion; I de-
 clare the contrary in express terms: I am well con-
 tent (as I have said) that my Readers should account
 these assertions to be conjectures, provided that I
 may have the liberty to believe what I see, or what
 I believe I see in the *writings* of the *Prophets*. Be-
 sides, it seems that there is no great necessity of pu-
 nishing me for this pretended rashness; seeing if
 so be that I am mistaken, *Time* is preparing for
 me a *mortification* sore enough. Let us leave *Pro-*
vidence to work: it will discover who is guilty of
rashness and fond credulity.

Our prin-
 ciples must
 be consi-
 dered.

The *last* thing which I would say for my justifi-
 cation is, that before any condemns me of rashness,
 as to what I hold, that we are at the *end* of the
 1260 years of *Antichrists* reign, my principles must
 be duely weighed, and that not each apart (as per-
 naps some have done) but conjointly. Behold the
principles and their connexion. 1. The first is,
 that *the papacy is the Antichristian Empire of*
which these Prophecies speak. 2. That *Idolatry is*
the principal Character of this Antichristian Empire.

Mm 2

3. That

Part 2. 3. *That this Empire of the Beast must begin when the Roman Empire was divided into ten Kingdoms, and when that Head (the Emperors) which was in the Apostle Pauls time, was destroyed.* Here are three principles, which I know not how any Protestant can doubt of. We shall presently see whither they will lead us. 4. My fourth principle is; that I have hit the truth in the explication of the seven viols, so that the stinking ulcer in the first is the horrible corruption of the Church of Rome in the tenth Age. The Sea and rivers of blood in the two following plagues, are the Butcheries acted by the Croisades, The encrease of the Sun's heat in the fourth plague, is the encrease of the papal authority: the Eclipse and darkning of this Sun in the fifth plague, is the grand Schism between Rome and Avignon: the Kings of the East, who pass ever Euphrates, in the sixth plague, are the Turks, who pass over the Bosphorus to invade the remainder of the Greek Empire, and a part of that of the Latins: and lastly, the dividing of the great City into three parts, in the seventh plague, is the dividing of the Latin Church into three Communions, Papists, Lutherans, and Reformed. I lay down as a principle, which I cannot doubt of, that I have hit the mark in the explication of these plagues. But this ('tis said) seems rash, to assert so confidently that which can only be a strong conjecture. Men may object what they please against this exposition, but I cannot recant it. And I desire the World seriously to consider only these two things. 1. *That my explications very well agree with the words and Metaphors of the prophecy.* 2. *That 'tis impossible that chance should produce an explication so universally lucky.* It must be remembered what we said concerning the Epistles to the seven Churches; on the question, whether

whether they are *Prophetical*? We granted, that there are some passages that agree well with the applications which are made: but we observed, that these applications are far from being universally true: 'tis therefore chance that produced those lucky agreements. But if any one comes, who shall make such a measured division of times, and such a just application of these times, and the events in them, unto the *Characters* with which these *seven Churches* are marked, so that nothing is defective; then I shall remain perfectly satisfied, that this last *Interpreter* hath exactly hit the truth; it will be no longer a conjecture. Let me therefore be permitted to remain persuaded, that I have hit the truth as to the *seven plagues*, seeing they so perfectly agree with the events which are past.

My *fifth Principle* is, that I have not been less happy in hitting the true sense of the harvest and vintage in the *fourteenth chapter*. A man must be blind, if he sees not, that these are the two parts of the fall of *Babylon*. *Babylon is fallen, is fallen, that great city*; and immediately after, this fall is divided into *harvest*, and *vintage*: I cannot hinder my self from seeing, that this signifies the first fall of *Popery*, by a first *Reformation*, which certainly is come to pass: and the final fall of *Popery*, by a second *Reformation*, which must come to pass. None can, I think, seriously consider the perfect agreement between the representations and the Original, but he will be persuaded that 'tis so.

6. My *sixth* and last *Principle* is, that we are in the last *Persecution* which the Church must suffer, from the Kingdom of *Antichrist*. And this last conclusion, so naturally and necessarily flows

Part 2. from the foregoing ones, that none can acknowledge the preceding, but he must likewise own the truth of this. Let us *now* see whither these *Principles* do lead us.

All our
Principles
lead us
unto the
eighteenth
Age to find
the end of
Antichrist's
reign,

If the *Papacy* be the *Antichristian Kingdom*, then certainly the *period* of 1260 prophetick *dayes*, or 1260 *years* (which are assigned to the duration of the Kingdom of the Beast) belong to it. If the principal *Character* of this Kingdom is *Idolatry*, 'tis clear, we must begin to reckon the duration of this Kingdom from that time in which *Idolatry* was set up in the *Church*. Now 'tis certain, that the Idolatrous worship of *Reliques* and of *Saints* was fully established in the *fifth* Age: Reckon 1260 *years* since the *fifth* Age, this will bring you to the beginning of the *eighteenth* Age.

If the *Empire* of the *Papacy* be the Empire of the *Beast*, we must begin it at the time when the *Roman Empire* was divided into *ten Kingdoms*. For the Holy Ghost speaks so in express and clear terms. Reckon 1260 *years*, since the division of the Roman Empire into *ten Kingdoms*, which was done in the *fifth* Age, and this will lead you to the *eighteenth* Age.

If the *Roman-papist See* is that man of sin, of whom *St. Paul* speaks in the 2d Chap. of the Epist. to the *Thessalonians*, we must reckon the 1260 *years* (assigned to his Empire) from the time that the *Imperial dignity* which held at *Rome*, ceased to hold, or withhold, which happened in the *fifth* Age. Reckon again your 1260 *years* since that time, and you will see, that you fall upon the *eighteenth* Age.

If we have hit right in explaining the *seven viols*, and the *seven plagues*, the last *viol* hath been peured out since the time of *Luther*, and its influence

influence is running still, according to the proportion of the preceding *viols*; it cannot be running out above *two hundred years*. Reckon again by this rule, and you will fall into the *eighteenth Age*.

If the *harvest* and the *vintage* in the *fourteenth chapter*, are really the *first* and *second* part of the fall of the *Antichristian Papacy*, which must be produced by as many *Reformations*, then the *Reformation* in the *last Age* must have been the *harvest*: lengthen as much as you please the space of time between the *harvest* and *vintage*, you cannot make it longer than *two hundred years*. Reckon, and you will fall upon the *eighteenth Age*, to find *there* the *vintage*, and the final ruin of the *Papacy*.

Lastly, if all that we have said is rational, 'tis impossible that this should not be the *last persecution*: for the *Reformation* cannot be raised again so as to fall down a second time, seeing we have proved, that the *Period* of *1260 years* is about to expire: therefore reckon *this persecution* as the *last*, and make it to be as long as you will, provided you observe the measure which God hath set to the longest *persecutions* that the *Church* hath suffered, and this however will bring you unto the *eighteenth Age*.

Observe, I pray you, how many things do bring you to this *eighteenth Age*. Admire the *meeting* of so many *paths*, which do all bring you to the same *point*. And remember this undoubted *Principle*, that 'tis impossible that false conjectures should hit right in everything.

I entreat above all, the *Roman-Catholicks* to consider seriously this *Principle*. How can they persuade themselves, that a system of lyes and false

Part 2. suppositions should hang well together? That we should find in their *Roman See* exactly all the *Characters*, which are given to *the man of sin*, to *the Beast in the Revelation*, to *spiritual Babylon*, to *the whore clothed in scarlet*; that we should meet with the *Characters* of the *Papacy* in its *birth*, exactly in *the time* that the *Prophets* have markt out for the *birth* of the *Antichristian Kingdom*; that we should find so exact these *seven* great judgments of God, denoted by *seven* plagues; that God should exactly at this time permit, that *F. Maimbourg* should publish one history upon another, of *the declining of the Empire*, Of *the Croisades*, Of *the Schism of the Greeks*, Of *the great Schism of the West*, Of *Lutheranism*, and Of *Calvinism*, for this purpose, to raise our attention unto these great events of the *seven plagues*, which without this, perhaps none would have thought of. I earnestly beseech them (I say) seriously to consider this heap of circumstances, and to tell me in their Consciences, whether *Chance* can produce an agreement of above a hundred or two hundred points, relating to the same subject. None can ever make this reflection seriously, but he must be convinced.

C H A P. XVI.

Of the thousand years reign. That in all the past time, there is not a time to be found, wherein Satan hath been bound. Four heads of arguments to prove this reign. The first is, the fifth Monarchy, so plainly promised to the saints.

WE have done examining that which relates to the fall of the *Antichristian Kingdom*. That we may keep our word, that we gave in the Title of our second part, we must now enquire, what must happen to the Church after that great event. This is laid down in the 20 chapter of the Revelation, in these terms.

v. 1. *And I saw an Angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.*

v. 2. *And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years.*

v. 3. *And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.*

v. 4. *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus; and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

v. 5. *But*

Part 2.

v. 5. *But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection.*

Behold the Text, which is the subject of so many doubts, and so many controversies ! Behold that which hath made the pretended Hereticks, who are call'd *Chiliasm*s, and *Millenaries*. I mean not those *Chiliasm*s, who have believed a thousand years reign of the Church, during which time it must enjoy (according to their opinion) the carnal and sinful pleasures of the world : these were filthy spirits, which came out of the Dragons mouth.

A distinction between carnal and spiritual Millenaries.

But as for those, who believe, that after the ruin of *Antichrist*, and before the end of the world, God reserves to himself a period of a thousand years, in which he must reign by himself and his people, pour out upon them an abundance of his spirit, bring all *Nations* to his knowledge, govern them with a golden scepter, and no longer with an iron one, secure them from all evil, and from all danger of corruption : as for these, I say, the time is coming, and that very shortly, that men shall be ashamed that they have branded them with the names of *Chiliasm*s, of *Millenaries*, and fifth-*Monarchymen*. I have formerly observed, that there is something that is surprizing and divine in the due understanding of *Prophecies*. We wonder at the strange stupidity of the *Jews*, who do not discern in their own Oracles, our *Jesus* and their *Messias*. We are Astonisht at the dismal blindness of the *Papists*, who do not see the *Beast* and *Antichrist* in that which they call their *Holy See*, and their *Holy Church*. God hath had reasons, why he hath given these men eyes that they should not see, and a heart void of understanding. Certainly here is the same

me thing. There must be a blindness greater then Part 2.
 can be imagined, in those who see not *this Kingdom* 'Tis surpris-
 of *Iesus Christ*, and *the Church*, which must make men have
 the *seventh Period* of the world. There is some- not seen in
 thing supernaturall in this blindness. I had this fa- the Scrip-
 vour from God, that I saw this *Reign* in the *Scri- ture the*
tures, ever since I was able to read and understand Reign
 them, without having read either any *Commen- of Iesus*
tries upon the *Revelation*, or *writings* of the *Mil- Christ on*
lennaries. I hope to make out the truth of this *Reign the earth.*
 with such clearness, that it shall be difficult to
 make any doubt of it.

First, it is agreed on all hands, that within the It is im-
 duration of the *Church*, we must necessarily find possible to
Period of a *thousand years*, in which it may be find in the
 id, that *Satan hath been bound*, i. e. hindred in time by-
s designs, which are *seduction* and *persecution*. past. room
 his it too plain to be denyed. But where shall for the Pe-
 we find this *Period*? I am sorry to see so great, riod of a
 learned, and so holy a person as *Usher* Arch- thousand
 bishop of *Armagh*, to place this period of a *thou- years, in*
nd years within the time of *Christs* Incarnation, which Sa-
 and the eleventh *Age*. How can any one say, tan must
 at the *Devil* was bound during that space? be bound.
 it with respect to *seduction*? In the *three* first
 ges did he not seduce men? Were not the *Pa-*
ns seduced? Their Religion, was it not the *Ru-*
g Religion? There were *Christians*, I grant; but
 am perswaded, that they were not the *fiftieth*
 part of the whole *Roman Empire*.

In the succeeding *Ages*, hath he not set on foot
 at grand seduction, that is called the *Beast*, the
False Prophet, the *Kingdom* of *Antichrist*? Hath
 not brought *Idolatry* into the *Church*, the abo-
 mination into the sanctuary, such *tyranny*, *pride*,
 and *corruption of manners*, that there was never
 greater

Part 2. greater among the *Pagans*? With respect to *persecution*, hath he been bound; how much *blood* hath he shed? how many *Butcheres* hath he acted? how many *Massacres*? what a great number of *Martyrs*? Can it enter into any mans thoughts, that this should be called the *Period* of *Satan's* binding? He was never so broken loose.

The falsity
of their hy-
pothesis,
who begin
them at
Constantin.

What do those gain, who come *three hundred years lower*, and hold, that *Satan* began to be bound at the time of *Constantin*? They must upon that principle; place their ending at the year thirteen hundred, and so include within their *Period* of the *thousand years* the rage of the *Beast*, who hath fed upon the blood of the saints, the seductions of the false Prophet, who makes the Image of the Beast to be worshipped, and the whole world to run after him, who obligeth all men to bear his mark upon their foreheads, who makes war against the *Saints*, and overcometh them. In one word, they must take in, into their *Period* of *Satan's* binding, that space of time, in which the *Revelation* sets forth the *Dragon* as broken loose, giving his power to the *Beast* and devouring the whole world. Once again, this is a blindness which I cannot conceive.

If there was no other argument against these two *Hypotheses*, this alone would be enough to convince me of their falsity; namely, the terrible confusion into which these *Authors* do put the *Visions* of the *Revelation*. To any one who hath studied them, it is evident, that the Prophet hath observed the *Order* of *History*, at least in the gross of events. He had several *visions* concerning the same thing; and in the order of these vision, the order of all their circumstances does not always, in every thing, agree with the order of events.

events, and this we have observed, and cleared. Part 2.

But I say it again, the gross is alwayes according to the order of history: this order is observed in the Revelation, that the birth and progresses of Antichrists Kingdom are laid down before its fall.

Now the Authors we have spoken, do make St John guilty of a Parachronisme of two thousand years.

After he had finisht the narrative of the ruin of Antichrist, and gone through a Period of 1260 years, which if we add to them the space from the Incarnation of Christ, unto the revelation of the son of perdition, make almost two thousand years.

After this, I say, they make him on a sudden to go back as far as the beginning of the Christian Church. Is there any other instance of such confusion in this book? Let them shew it. What mean those words, *After this* (so the French version) which begin the 20 Chapter, and denote always not only the succession of visions, but of times?

This work is already larger than I intended to make it; but notwithstanding I cannot forbear to lay down a few of our arguments, there are so many, that one might crush the contrary opinion with number: but I shall only urge the principal ones.

I shall open as it were four springs of arguments, which I shall leave every man liberty to sound and dive into, contenting my self with producing them, and drawing from them the principal evidences, which clearly discover this future reign of our Lord Iesus Christ.

Four
springs of
arguments
that de-
monstrate
the truth
of Christs
reign upon
earth.

I shall open as it were four springs of arguments, which I shall leave every man liberty to sound and dive into, contenting my self with producing them, and drawing from them the principal evidences, which clearly discover this future reign of our Lord Iesus Christ.

My first spring, or source of arguments, will be in the Prophecies that speak of a fifth Monarchy reserved for the Saints. 'Tis impossible to find a rational sense in them; without supposing this thousand years reign. There are two remarkable ones in the book of Daniel; In the 2. Chapter

The first
spring is
the fifth
Monarchy
promised
to the
Saints.

ones in the book of Daniel; In the 2. Chapter

Nebu-

Part 2. *Nebuchadnefar* sees a statue, whose head was of gold, the shoulders of silver, the belly of brass, the leggs of iron, the feet and toes partly of iron, and partly of earth. The *Prophet* interprets to him these four metals of the statue, that they are *four great Monarchies*. The *iron* leggs, by consent of all, signifie the *fourth* Monarchy, which is the *Roman*. The feet and the ten toes, partly of iron, and partly of earth, signifie the *ten kings* or Kingdoms, which were to divide the *Roman Empire*, and weaken it at the same time. *And whereas thou sawest the feet and the toes, part of potters clay, and part of iron, the kingdom shall be divided, but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixt with miery clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.* These *ten toes* are the *ten Kings*, which were to make up the *Kingdom of Antichrist*, and reign together with him, in the last *Period* of the *Roman Empire*; during the *1260 years* marked in the *Revelation*. Now what happens at the end of the reign of these *ten Kings*, and of the *fourth* Monarchy? *And in the dayes of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed; and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever.*

Behold a *fifth Monarchy*, different from the *ten Kings*, which must break them in pieces, and must continue after them for ever, *i. e.* untill the end of the world. 'Tis granted, that this *Kingdom*, that shall never be destroyed, is that of *Iesus Christ*. But is it not as clear as the day, that *this Kingdom* must not appear untill after that the *ten Kings*

Dan. 2.
v. 41, 42.

v. 44.

The Monarchy
promised
to Christ,
cannot be
placed in
the Ages
bypast.

Kings

Kings and the *ten Kingdoms* shall have been broken into pieces by this *fifth Monarchy*. I confess, I have nothing to say to them who are incapable of beholding this evidence; and I do not conceive how it can be said, that we must go back beyond the *ten Kings*, that we may place the *Monarchy of Jesus Christ* before them, when the Prophet so plainly placeth it *after the ten Kings*. Is it not expressly said, that this *fifth Monarchy* must break in pieces and destroy these *ten Kingdoms*? How therefore can it go before them, or have its duration parallel to theirs?

In the *seventh Chapter* of the same *Prophecy*, we have the same *four Monarchies*, under the images of *four Beasts*. 'Tis confessed, that the *fourth Beast*, that had *ten horns*, is the *Roman Empire*. All our writers grant; that these *ten horns*, that signifie *ten Kings*, are the *ten Kingdoms*, into which the *Roman Empire* was divided after the time of *Valentinian the third*, and that those *ten horns* reign together with the *little horn*, which is *Antichrist*. When the Prophet had seen both the *fourth Beast*, and the *three first* wholly destroyed, and their bodies burnt with fire, he adds, *And I saw in the night-visions, and behold one like the son of Man came with the clouds of heaven, and came unto the Ancient of dayes, and they brought him near before him, and there was given him dominion, and a glory, and a Kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.* And to the same purpose in the explanation of the vision. *And the ten horns out of this Kingdom, are ten Kings that shall arise, and another shall arise after them, and he shall be diverse from the*

Chap. 7.
v. 13.

v. 24. 25.

Part 2. *the first, &c. And he shall speak great words against the most high, and shall wear out the saints of the most high, and think to change times and lawes; and they shall be given into his hand, untill a time, and times, and the dividing of times, &c.* All are agreed that *Antichrist* is here intended, and all *Protestants* grant that this is the *Papacy*, and that its reign is to last 1260 years. Now what is to happen after this time, and times, and a dividing or half a time? But the judgment shall fit, and they shall take away his dominion, to consume, and to destroy it unto the end. Behold the destruction of *Antichrists Kingdom*. Immediately after the Prophet adds; *And the Kingdom, and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him.* Behold the reign and Kingdom of the *Saints*, and a reign which succeeds to that of *Antichrist*. In truth, we must give the eye to the Holy Spirit; if we suppose, that we must go back two thousand years before the end of *Antichrists* reign, to place the beginning of this reign of the *Saints* and of *Jesus Christ*. Here we have the *Son of Man* coming in the clouds of heaven, after that the four Beasts, i. e. the four Empires, have been broken to pieces; to receive the Kingdom from the hand of God his Father, and reign for ever untill the end of the world. We must speak without any judgment, if we say, that this everlasting Kingdom of *Jesus Christ*, is to be understood of the heavenly reign, after the end of the world, and the last judgment. For the Apostle *St Paul* saith in plain terms, that *Jesus Christ* shall then reign no longer, and that he shall

The fifth Monarchy cannot be understood of the Kingdom of glory after the day of judgment.

shall deliver up the Kingdom to God ; even the Fa- Part 2.
ther. Besides, *Daniel* speaks of a Kingdom that is
 to be *under* the Heavens , and not of *one* that is
above them. Further, 'tis a meer trifling, to mingle
eternal things with *temporal* , and bring down the
 Heavenly Kingdom of *Paradise* into the rank of
 earthly and temporal *Monarchie* ; by making it
 to be a *fifth Monarchy*. Thus 'tis plain , that the
 Prophet treats here of a *Kingdom* , that indeed is
heavenly on the account of its purity , but is *earth-*
ly on the account of its *Seat*, and because it must be
 upon earth.

I am willing to joyn unto these *Prophecies*, only
 that in this 20th Chapter of the *Revelation* , which
 is so clear, that it needs not any commentary. The
 Prophet saith expressly ; *After this* (so the *first verse*
is rendred in the French) *i. e.* after the last victory
 over the *Beast* , and his *false Prophet* , the *Devil*
 shall be bound , and the *Saints shall live and reign*
with Christ a thousand years. But 'twill be ob-
 jected ; that this passage is too plain, and this very
 thing makes our sense of it suspicious. The Pro-
 phets are not wont to express future things so
 clearly. But if this reason holds , the *Jews* are
 not to be blamed , for rejecting our *Oracles* con-
 cerning *Iesus christ* ; for example, this, *A Virgin*
shall conceive a Son ; and this other, *And thou*
Berlehem --- out of thee shall come a Ruler, &c. and
 the whole 53. Chapter of *Isaiah* , and that Prophe-
 cy of *Daniel* , that *Messiah must be cut off, but not*
for himself ; And that very clear Oracle, *he shall*
make his soul an offering for sin. For 'tis evident,
 that these *Oracles* , are not less plain in speaking of
Christ , and the circumstances of his *birth* , his *life* ,
 and his *death* ; than those in *Daniel* and the *Reve-*
lation , which speak of the *thousand years reign*.

Part 2. Others instead of confessing, that this Text is too *clear* to be understood in the literal sense; say, that it is too *obscure*, and must be explain'd by others that are more *clear*. Truly I do not conceive, how men can speak at this rate. 'Tis *obscure*, because it saith the contrary to that which these Gentlemen imagin, and because 'tis inconstant with their *Hypotheses*.

C H A P. XVII.

The second spring of Arguments to prove the thousand years reign, is the reign promised to the Jews. The promises made to them, have not been fulfilled, but must be. The conversion of St. Paul is a Type of that of the whole Nation.

THe second spring of my Arguments shall be the *Prophecies and Oracles*, which promise unto the *Jews* extraordinary blessings, a reign upon Earth, a prosperity that shall be visible to all Nations; yea, an elevation to a Kingdom unto which all Nations must pay homage. These *Oracles* are without number: we must only produce some of them. *And it shall come to pass in the last days, that the Mountain of the Lords house shall be establisht in the top of the mountains, and shall be exalted above the hills, and all Nations shall flow unto it. 3. And many people shall go and say, Come ye and let us go up to the Mountain of the Lord, to the house of the God of Iacob, and he will teach us of his ways, &c. And he shall judge among the Nations, and rebuke many people.* And in Chapter 25, v. 8. *He will swallow up death in victory, and the Lord God will wipe away tears from all faces, and the rebuke of his people*

Isai. 2. 2,
3, 4.
Sacred Ora-
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promise
great pro-
sperities to
the nation
of the
Jews.

people shall be take away from off all the earth, for the Lord hath spoken it. And in the beginning of the 32 Chapter. Behold, a King shall reign in righteousness, and Princes shall rule in judgement. And a man shall be a hiding place from the storm, and a covert from the tempest. And in the 41 Chapter, v. 8. But thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend, &c. v. 10. Fear not, for I am with thee, be not dismay'd, for I am thy God, I will strengthen thee; yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness, v. 12, Thou shalt seek them, and shalt not find them, even the men that contended with thee, &c. v. 15. Behold, I will make thee a new sharp threshing Instrument having teeth, thou shalt thresh the mountains, and shalt make the hills as chaff. In the 43 Chapter, vers. 1, 2, 3, &c. But now thus saith the Lord, that created thee O Jacob, and he that formed thee O Israel, Fear not, for I have redeemed thee; I have called thee by name; When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee --- For I am the Lord thy God, the holy one of Israel thy Saviour --- Fear not, for I am with thee, I will bring thy seed from the East, and gather thee from the West; I will say to the North, Give up; and to the South, keep not back; bring my sons from far, and my daughters from the ends of the Earth. And in the 44 Chap. v. 2, 3. Thus saith the Lord that made thee, and formed thee from the womb, who will help thee. Fear not O Jacob my servant; for I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine Off-spring. And in the 45 Chap. v. 14, 15, 16, &c. Thus saith the Lord, the labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of

Part 2. *stature, shall come over unto thee, and they shall be thine, they shall come after thee in chains, they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee, & there is none else, &c. v. 23, 25. I have sworn by my self, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. In the Lord shall all the seed of Israel be justified, and glory. In the 49 Chapter throughout, and especially from the thirteenth Verse. Sing, O Heaven, and be joyfull, O Earth, and break forth into singing, O mountains, for God hath comforted his people, and will have mercy upon his afflicted. But Sion hath said, the Lord hath forsaken me, and my Lord hath forgotten me: Can a woman forget her sucking child, &c. Thy children shall make haste, and thy destroyers, and they that made thee waste shall go forth of thee. Lift up thine eyes round about and behold, all these gather themselves together, and come to thee; as I live, saith the Lord, thou shalt surely cloath thee with them all as with an ornament, and bind them on thee as a Bride doth, &c. Then shalt thou say in thy heart, who hath begotten me these, seeing I have lost my children and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone, these where had they been? &c. And Kings shall be thy nursing fathers, and Queens thy nursing mothers, and they shall bow down to thee, with their face toward the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord, for they shall not be ashamed that wait for me. One might transcribe the whole Prophet, for he is filled with these great promises. Read the 54, the 61, the 65, the 66, and above all the 60 Chapter, where he speaks to Ierusalem, Arise, shine, for thy light is come, and the glory of the Lord is risen*

risen upon thee; For behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, & his glory shall be seen upon thee. And the Gentiles shall come to thy light, and Kings to the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged, because the abundance of the Sea shall be converted unto thee, and the forces of the Gentiles shall come unto thee, &c. And the sons of the strangers shall build up thy walls, and their Kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee. All the rest of the Chapter hath the same strength, and the same sense.

We ask, when these Oracles have been fulfilled? was it, when this people was brought back out of the Babylonian captivity? But how can any man speak at this rate? what extravagant figures would these be? Because this people rebuilt the City of Jerusalem, and the Temple, and formed a petty State in Syria, under the Maccabees; could any one say, that their Empire should be as large as the whole world, that all the Kings of the earth should pay them homage, that their children should be without number, &c? Besides, have not all these Oracles a Character of spirituality, which shews us, that God promiseth to give the Jews light, knowledge, holiness, righteousness? Thy people also shall be all righteous, saith the Prophet. But 'tis well known the government of the Maccabees was not of this nature. 'Tis therefore certain, yea, 'tis owned by all that are able to pierce into the spirit of the Prophets, that all these blessings have relation unto the times of the Messiah.

These Oracles can't be applied, to the resettling of this people after the Babylonian captivity.

Part 2.

These Oracles have not been accomplisht since the coming of the Messiah.

Let any one tell us, what blessings the Nation of the *Jews* hath received by the *Messiah*? For almost two thousand years, this miserable Nation is scatter'd throughout the Earth, it is the excrement, the curse & off-scouring of all; it sighs under a long and cruel captivity. Matters shall they then go off thus, the end of the World will come; the *Jews* shall perish in their miseries! If this be so, certainly all these *Prophecies* are cheats; the Holy Spirit hath deceived this Nation, all their Oracles are false, and God hath born them up with vain hopes; for this is trifling with God and men, to say, that these promises were accomplisht in that small number of *Jews*, who were converted to *Christianity*: When those *Jewish Christians* were so bad Christians, that they only served to found a cursed *heresy*, and sect; which hath born the name of *Ebionates* and *Nazarens*.

'Twill without doubt be said, that the *Jews* shall have the fulfilling of these great promises, through their *return* and *calling*, which will bear the end of the World. Indeed 'tis a Position in true Christianity, that *the Jews shall be called again*. A thousand Oracles (some of which we have cited) promise this. The Miracle, by which God doth preserve this Nation, proveth it, as I think most irresistably. For *lastly*, 'tis a thing that hath no example, and cannot be imagined, that God should for two thousand years preserve this *people*, scatter'd among other Nations, yet without mixing it self with them, or learning their *manners*, their *Religions*, their *fashions*, which all other dispersed Nations do. This plainly speaks, that God preserves them for some great work. Now this being supposed, that the *Jews* shall be converted, if presently after, the World shall end, and if neither
the

the *present Jews* nor their posterity do enjoy the glorious advantages that are promised to them, how shall they see the effects and accomplishment of so many Oracles?

Here are infinite millions of souls of *Jews*, which perish for seventeen hundred years together, only a small number of this people shall be saved in the last years of the World. Is this enough to answer those great Ideas, raised by the magnificent promises made to this Nation?

Besides, we must observe, that the *Messiah* belongs to the *Jews*, he was promised to the *Jews*; this Nation from its very original hath been fed with the hopes of the *Messiah's coming*, as of such a good, which was too great to be described. At last he comes, and this people (instead of seeing those great promises accomplished) sees their Temple burnt, their capital City razed, their Service abolished, their posterity dispersed throughout the world, and made the execration and contempt of mankind. Thus the *Messiah*, the glory of their Nation, brings them nothing but shame, desolation, and infinite miseries, which have no parallel in any other people. All the advantage they have is, that at the end of the world; some thousands of *Jews* shall be converted, and escape the being damn'd. If this be so, I confess that I understand nothing in the Providences and Oracles of God.

The Messiah was promised to the Jews, and hitherto he hath only brought evil upon them.

There must therefore come a time, that shall be the reign of the *Messiah* and the *Jews*, in which this Nation shall be exalted (as hath been promised them) above all the Nations; they must reign in their Saints, Prophets and Apostles. Otherwise I am bold to say, that all the Oracles given to this people are cheats, and were given only to be a snare to them.

2 Part.

These Oracles have not been accomplisht in the Church taken from among the Gentiles.

But some will say, all these glorious *promises* have been accomplisht in the *Church*, which hath been gather'd among the *Gentiles*. 'Tis she, who hath enlarged the cords of her tents; whose *children* have been called from all the parts of the World. To her must be applyed every thing which is said, to make the *Church* great and glorious. But do they not perceive, that in the *Oracles* before us, the *Gentiles* are evidently distinguisht from the people of *Israel*: *Israel* rules over the *Gentiles*; the *Nations* must rejoyce in her light: All *Nations* must come day and night unto mount *Sion*; and to the City of *Jerusalem*. The *Kings* of the *Gentiles* must be her *Protectors*, her nursing *Fathers*: *Sion* must suck their milk; *Sion* must be served, the *Gentiles* must serve her. In a word, let all these *Oracles* be viewed, and it will be seen that the people of *Israel* must be the ruling, the chosen, the *Holy* people, and that the *Gentiles* must be made happy, because they shall be incorporated into this *Israel*.

Besides this, how can this thought be entertain'd, that all the terrible *threatnings*, that have been denounc't against the earthly *Ierusalem*, (and against the people of *Israel*, according to the flesh) have been accomplisht in the literal and strict sense, upon her and her *children*: and that the promises of *grace* and *glory* have not, must not be accomplisht, but only *typically* in those forreign *Nations*, with whom she hath really no communion. I should as soon choose to say, that some advantagious promises made to the *French* were fulfilled, because they were made good to the *Spaniards*: *Jews*, and *Gentiles* have always been in a direct opposition: the grace promised to the one, is not the grace belonging to the other. 'Twas fore-told to *Israel*, that God would scatter them in his anger, and disperse them

them throughout the Earth, that they should see Part 2.
 sad days, *in which they should be without a King,* Hof. 3. 4.
and without a Prince, and without a Sacrifice, and
without an Image, and without an Ephod, and
without Teraphim. This hath been fulfilled in the
 letter, and strictest sense. At the foot of these
 threatnings (which are in almost every page of the
 Prophets) we likewise read of great and emphatical
promises of resettling, return, of a glory, a reign,
 and of an Empire. The *threatnings* have had their
 accomplishment upon the *Jews*, and shall the *pro-*
misses have *theirs* only upon the *Gentiles*? This is
 not probable at all. And that certain *calling* of
 some *Jews*, which (they say) must be at the *end* of
 the *World*, is not sufficient to save the veracity of
 God.

We need only consult the 63 Chapter of *Isaiah*,
 where the *present State* of the *Jews* is painted in
 such lively colours, that 'tis not possible to mistake.
But they rebelled and vexed his Holy Spirit; there- Cha. 63. 10.
fore he was turned to be their enemy and fought a-
gainst them. Behold their sin, 'tis the sin against
 the Holy Ghost; this is to be well observed. *To*
vex the Holy Spirit, to quench the spirit, to sin against
the Holy Ghost, to do despite to the spirit of grace, are
 the same thing in the style of the new Testament.
 And here *Isaiah* fore-tells, that this people in their
 Apostacy from God, *will vex his holy spirit, i. e.* will
 sin against the Holy Ghost. This is exactly the sin
 with which our Saviour reproaches them, in the
 13th of *Matthew*. 'Tis an unpardonable sin, that
 is not forgiven either in this World, or in that
 which is to come. That *Generation* which was
contemporary with *Iesus Christ*, hath been punish'd
 with eternal torments; their crime was never par-
 don'd to them; yea, their *children* bear their ini-
 quity

Part 2.

v. 17.

The present state of the Jews foretold in an admirable manner.

quity in the wilderness, for forty years. See, in what language the Prophet paints out the punishment, which the *Jews* lie under at this day. *Why hast thou made us to err from thy ways, and hardned our heart from thy fear? The people of thy holiness have possessed it but a little while, our adversaries have trodden down thy Sanctuary. We are thine, thou never barest rule over them, they were not called by thy name.* Here we have 1. The dismal hardning into which God suffer'd them to fall. *Why hast thou made us to err from thy ways.* 2. Their long expulsion and exile out of their own Land; *the people of thy holiness have possessed it but a little while; our adversaries have trodden down thy Sanctuary.* 3ly The total abandoning of this nation by God; *We are as those among whom thou bearest no rule* (so the *French version*) 4ly And lastly, the continuing impiety of this Nation; *Thy name is not called upon by us* (so the *French version*.) Nothing of all this agrees to the *Babylonish captivity*, it was not long, it lasted but 59 years, it was not attended with *Induration*; on the contrary; this people was so touched with this terrible correction, that after that time they never returned to that *Idolatry*, which had brought such great punishments upon them. And those records which we have concerning their conversation in their captivity, (as the books of *Ezra*, *Nehemiah* and *Esther*) inform us, that they repented very seriously, and in their captivity did not partake of the impurities of the *Gentiles*; It can't therefore be said, that God did not bear rule over them, and that his name was not call'd upon by them during this captivity. 'Tis therefore the present captivity of the *Jews*, which the Prophet describes here.

But what saith he afterward, and as a consequence

nence of this captivity, *I will mention the loving* Part 2.
kindnesses of the Lord, and the praises of the Lord, v. 7, 8.
according to all that the Lord hath bestowed on us: After the
and the great goodness toward the house of Israel, present
which he hath bestowed on them according to his state of the
mercies, and according to the multitude of his loving Jews, God
kindnesses. For he said, surely they are my people, promiseth
children that will not lye, so he was their Saviour. them all
the Jews have nothing else to look for, but the glorious
conversion of some thousands of them who shall estate.
not be damned; could it be said, that the good-
ness is great that is bestowed upon the house of Israel,
and that God will deal with them, according to the
multitude of his loving-kindnesses? If we compare
the whole Nation, which for almost two thousand
years was to be lost, would such a conversion de-
serve to be counted any thing?

Above all, we must take notice in this 63 Chap-
 ter, that the six first Verses, represent in a magni-
 cent manner, the bloody victory of a Conqueror.
Who is this that cometh from Edom, with dyed gar-
ments from Bozrah? this that is glorious in his ap-
parel, travelling in the greatness of his strength. I that
speak in righteousness, mighty to save. Wherefore
art thou red in thine apparel, and thy garments like
him that treadeth in the wine-fat? I have trodden
the wine-press alone, and of the people, there was
none with me: for I will tread them in mine anger,
and trample them in my fury, and their blood shall be
sprinkled upon my garments, and I will stain all my
aiment. For the day of vengeance is in my heart,
and the year of my redeemed is come. And I looked,
and there was none to help, and I wondered that there
was none to uphold: therefore my own arm brought
salvation unto me, and my fury it upheld me. And
will tread down the people in my anger, and make
them

Part 2. *them drunk in my fury, and I will bring down the strength to the earth.* Ordinarily this passage is interpreted of the *Passion* of Jesus Christ, and I don't oppose that it should be apply'd to it by a pious allusion.

The victory over Antichrist foretold in the 63 of *Isaiah*, and in the 19th of the *Revelation*.

Revel. 19.
18.

But I much wonder that none hath discerned the true meaning, and that none hath perceived that the same *event* exactly is fore-told *here*, and in the 19th of the *Revelation* from the 11th verse to the end. 'Tis so plainly the same thing, that the expressions are in a manner the same. 'Tis clear that the Holy Ghost alludes to this passage of *Isaiah*, when he saith, *And he treadeth the wine-press in the fierceness and wrath of Almighty God.* The figures are the same, borrowed from war, slaughter, combats, and bloodshed. So that without doubt, the same thing is signified in both places. Namely, that *great victory* that the Lord Jesus must gain over all the enemies of the *Church*; (before the *period* of the thousand years.) An unbloody victory, and which must be gain'd by the sword of his mouth, *i.e.* his *Word*: But 'tis represented under the figure of *war*, according to the custom of the Holy Ghost, who paints out *spiritual* victories, with colours borrowed from *temporal* ones.

Now I would fain know, for whom this victory described by *Isaiah*, must be gain'd? Without doubt, 'tis on the behalf of *the people of the Jews*. 'Tis to the Jews that he speaks, *the year of my Redemption is come*; and presently after followeth that which we have cited, *I will mention the loving-kindnesses of the Lord*, &c. which belongs to *the people of the Jews*, and can't belong to any other. 'Tis therefore for the *Jews*, and on their behalf, that the great battle in the 19th of the *Revelation*, shall be fought.

ought; 'twill be to get a crown for them, and to Part 2.
 life them upon a Throne. Therefore this *Nation*
 is not in so great an error, as men have hitherto
 imagined upon the subject of the nature of the
 sign of their *Messiah*.

It is certain, that it must advance their *Nation* to
 very great glory. But they are mistaken. 1. In
 that they have not own'd the *Messiah* in his state
 of Humiliation; and will not, till his glorious
 appearance. 2. They doubtless mistake in the
 nature of their *Kingdom*, fixing thereto too much of
 what is *Temporal*; whereas it shall be very *Spiritual*,
 and not at all consist in commanding over Nations;
 to assemble them for War, to receive of them Tri-
 bute and Subjection. It will rather consist in this,
 that *this Nation* shall be the most glorious of any in
 the World, the most zealous, the most Holy, which
 shall give *Pastors*, and it may be, *Governors* to all
 other People.

In this we have the true reason, why in the book
 of *Revelations* there is nothing formally spoken of
 the *Recalling of the Jews*. It would have been a
 very surprizing thing, that the Holy Ghost should
 have omitted one of the most considerable events of
 the *Church*, in a book of *Prophecies*, containing
 the *History* of it. So our *Interpreters* would wil-
 lingly find it every where, and really can find it but
 in very few places; The reason is, because 'tis
 only to be met with in the 20th Chapter of the *Re-*
velations, and in the 11th Chapter of that Book.
 The Kingdom of the *Messiah* and of the *Saints*,
 which is spoken of in those places, is that King-
 dom which is to be given to the *Holy People*, ac-
 cording to the Prophecies of *Daniel*; for in the
 style of the Prophets, there is no other *Holy People*,
 but the *People of Israel*: So that the *Jews* are
 to

Part 2. to be the principal part of the *fifth Monarchy*.

This is the *Kingdom* that was promised to Jesus Christ by the *Angel*, who fore-told his birth to the *B. Virgin*. *God will give him the Throne of David his Father*. I would fain know how that *Oracle* hath been accomplished. The converted *Gentile* of whom *Jesus Christ* hath been *King* for sixteen hundred years, are they the *Kingdom of David* while the *Jews*, who are Children and Brethren of *David*, are the avowed Enemies of this *Kingdom*. It may well be said, that Jesus Christ hath received the *Kingdom*, whereof that of *David* was the figure; but that doth by no means satisfy.

I. Christ promis'd his Apostles to re-establish the Kingdom of the Jews.

BUT what doth the Answer of our Lord Jesus Christ to his Apostles signify? They demanded of him, *Wilt thou at this time restore the Kingdom again to Israel?* Jesus replied, by remitting them to another time; 'Tis not for you, saith he, to know the Times and Seasons, which the Father hath put in his own Power. If the *Kingdom* should never be restored to *Israel*, why doth not our Lord tell them so? and why doth he hold them in suspense? if the *Kingdom of Israel* be nothing else than the *Calling* of the *Gentiles* and our *Christian Church*, why doth he refer them to a longer time, saying, that *God hath reserved to himself the knowledge of that Time?* that was a thing should be effected within a few years in their own time, before their eyes, and by themselves. Lastly, why hath he commanded us to pray daily, *Thy Kingdom come*, since that *Kingdom* is already come? for by that *Kingdom* cannot be understood the eternal *Kingdom of Paradise*, where Jesus Christ, so far as man, is only the first Subject. They say, 'tis the *Kingdom of the Father* we pray for, i. e. of the *Heavenly Paradise*, the *Eternal Kingdom*. But we

need

need only read what follows in the *Lords prayer*, Part 2. to be assured that it must be understood of a Kingdom upon earth. *Thy Name be hallowed, Thy will be done on Earth, as it is in Heaven.* That clause *on Earth, as in Heaven*, is common to all three Petitions. *Thy Kingdom come upon Earth, as it is already come in Heaven.*

So great a difficulty have these Gentlemen, the Antimillenaries, to conceive a Kingdom of God upon earth; and for my own part I find as great a one, not to conceive it. How can we reconcile it to the wisdom and goodness of God, to have abandoned and forsaken the World; thoroughout all the duration of it, without preserving a certain time in that duration for himself and his own Kingdom? Now when was it, that God did reign in the world by his Kingdom of grace? It was not in the first World before the Flood, where wickedness prevailed to that degree, that obliged him to destroy it by the Deluge. It was not in the Time from Noah to Moses; for in those Ages Idolatry sprung up, increas't and multiplied. Much less in those Ages from Moses to Jesus Christ; for the Devil reigned every where, oftentimes not excepting that little corner of the Earth, which God had reserved to himself. It is not from the Appearance of Christ to that of Antichrist; for saving about one hundred years, since the Emperors were Christians, Paganism hath always been uppermost, and the prevailing Religion. It cannot be since the birth of Antichrist; for the 1260 years of his reign, are the Empire of the Beast, and of the Dragon; and this will lead us even to the end of the World, according to these Gentlemen. And the course of the World will be finished, and God and his Kingdom of Grace have found no place

'Tis reasonable to think, that God hath reserv'd a time for the Kingdom of grace, which hath not yet taken place.

Part 2. place in it. I confess, that in all ages God hath saved some persons, but that is not to *Reign*; for *Truth* and *Grace* have never yet *ruled*, and been *uppermost*. They never had the *Empire*, the *number*, and the *multitude* of their side. The number of wicked and worldly men hath always carried it. How much more reasonable then is it to conceive, that God, after having abandon'd *six periods* to the *World* and the *Dragon*, hath at least reserved one *seventh* to himself, wherein *Truth* and *Grace* shall rule and prevail; whereas in the other preceding they have been suppress'd.

The conversion of the nations and of the Jews, shall form the Kingdom of Christ.

I find nothing more odd and singular than the *Hypothesis* of these *Gentlemen*; They acknowledge that all the *Nations*; hitherto under Infidelity, shall be converted; *St. Paul* hath expressly said it, in the eleventh *Chapter* of his Epistle to the *Romans*; according to them also, the *Jews* are to be converted. Behold the fairest *Empire* of *Grace* which can be imagined! why should we make it fall as soon as it is raised, and make the *World* it self to end soon after? Is it not more reasonable to conceive, that God will preserve the *Church* in that glorious state for several *ages*, to enjoy as it were the fruit of his Labours, and see the Intelligible *World* compleated, and brought to its perfection.

Since the *Jews* & the fullness of the *Gentiles* are to be brought in to *J. Christ*, as all the *World* grants, is it not reasonable, that in that *period* of the reunion of all *People*, that they who have been an *holy People*, to whom we owe the *Patriarchs*, and the *sacred Oracles*; for observe it, there is no one *book* of the *N. Testament*, any more then of the *Old*; but was made by a *Jew*; is it not just, I say, that that *Nation* should then have the *Pre-eminence* above

all other *Nations*? There is then, in my opinion, *Part 2.*
a Kingdom of God to be expected, and this Kingdom is that of the *Messiah*, the Kingdom of the *Jews*, *The Reign of the Messiah, which is not yet come*; for to speak properly, we cannot say that *Christ* hath hitherto reigned upon *Earth*: His party as yet hath been in no place or part of the World the prevailing ruling Party; the wheat hath been always buried in the Tares; *The Kingdom of the Jews*, promised by the *Prophets* so often, and in so many different manners. And these *two Kingdoms*, that of the *Messiah*; and that of the *Jews*, are to take place at the same time. 'Tis true, we may compute the beginning of *Christ's Kingdom*, from the fall of the *Kingdom of Antichrist*: and 'tis manifest, that from that point God will reckon the *thousand years*. Nevertheless the *Kingdom of Christ* cannot be well said to be *come*, till all *Nations* shall be converted; now the *Jews* are not to be converted till the last of all People.

Joseph Mede hath a reflection thereupon; which I confess I am pleased with. 'Tis but a Conjecture, but I find it to be very well framed: 'Tis this, that the *Conversion of St. Paul*, a zealous and bigotted *Jew* in the highest degree, is the *Type* of the future conversion of the whole Nation. 1. He was a great zealot for the *Law*, and a furious *Persecutor* of *Christianity*. The *Jews* are also very zealous for *Moses*, and irreconcilable enemies to *Iesus Christ*. 2. *Paul* was converted, not as other men, by the bare preaching of the *Gospel*, and the sight of Miracles, but by the glorious appearing of *Christ* to him from Heaven. 'Tis likewise very probable, that the *Conversion of the Jews* will not be in an ordinary way, as by *preaching*; for the Hearts of that People are under an invincible obduracy.

J. Christ hath not yet reigned upon earth, in a proper sense.

The conversion of St. Paul a type of that of the Jewish nation.

Part 2. racy. So that 'tis likely that *Christ* will convert them by some glorious and surprizing apparition, and will appear clothed with those *Characters* the Prophets have given him, that they may no longer be able to disown and refuse him. 3. Those who accompanied *St. Paul* saw indeed the *Light*, but *Christ* did not appear to them : the *Gentiles* and *Christians*, who shall then be, may have some part in that glorious *Apparition*, but it may be shall not see it all. 4. *Paul* was instructed by way of *inspiration* in all *Mysteries*, as soon as *Iesus Christ* had appear'd to him. The *Jews* shall have their *minds* inlightned, and the *vail* which is now on their *hearts* shall be taken away; and on a sudden shall see clearly into the *Oracles* of their *Law* and *Prophets*. 5. *St. Paul* was the last of the *Apostles* who was converted : the *Jews* will be called the last of all People. 6. *Paul* after Conversion was the most zealous of any : the *Jews* when converted shall be the most affectionate and zealous of all *Christians*. 7. *St. Paul* converted, becomes an *Apostle*, and the instrument of the conversion of the *Gentiles*: the converted *Jews* shall compleat the conversion of the most remote *Pagan Nations*; in the utmost corners of the *World*.

This doubtless is that admirable return of the *Jews*, and their advancement to the Sovereign dignity of the *Church*, which *Ezekiel* represents in the 37. Chapter of his *Prophecies*, under the Image of a *Resurrection*. This also is that which *St. Paul* calls *Life from the Dead*. *Ezekiel* saw a large Valley covered with dead Bones. These dead Bones are the House of *Israel*, saith the Holy Spirit. They came together, and sinews and flesh came upon them, and the Spirit of the Lord entered into them. The Prophet speaks farther, in the

the following *Chapters* of the Victories this *re-Part 2.*
newed Israel should obtain over *Gog* and *Magog*,
the Enemies of the *Church*. After which in the
nine last *Chapters*, he makes a figurative description
of this *Kingdom* of the *Jews*, and of the *Mes-*
ſiah, and of the *Church* perfected upon Earth, un-
der the Emblem of a *magnifick Temple*, where-
of he describes the Parts, the Apartments, and se-
veral Buildings, the Altar, Priests, Victims,
the Land of their possession, and a new division of
it. This in my opinion is the *mystery* of the nine last
Chapters of *Ezekiel*, which have appeared so un- Chap. 45.
intelligible to most *Interpreters*. I conclude this
Chapter, by saying, that the *Papism* makes it here-
by plain, that it is the true *Kingdom* of *Antichrist*,
by their cruel *persecution* of the *Jews*.

That *Mystery* of iniquity comprehends nothing
of the *Mystery* of *Godlineſs*, and ſees not that
God hath reſerved that *Nation*, to manifeſt in
them his greateſt wonders, and conſequently that
they ought not to be deſtroyed by flames, as in
Spain, and in thoſe Countries where the *inquiſition*
is in force.

C H A P. XVIII.

The third Head of Arguments for the future Kingdom of Christ and the Church. So many Prophecies which concern the compleat Victories of Jesus Christ, the Holiness of the Church, and its perfect prosperity, which have never yet been accomplisht.

M*Y third Head of Arguments, to show, that we are to expect a Kingdom of Christ upon Earth, are the Prophecies not yet accomplisht, and which cannot be fulfilled, unless such a Kingdom do come. This would be a large subject, and yield matter for several books, and those good ones too, whereby the World might be informed of several things they know not. But this Book is larger already then I would have had it. I shall therefore content my self briefly to show, and endeavour to perswade, that there must be a Time which we have not yet seen, for the fulfilling of several Prophecies, which were delivered on purpose to describe the Kingdom of our Lord Jesus, and give us the Characters of it.*

The most ancient Oracles are not perfectly fulfilled.

The most ancient and most remarkable of all the sacred *Oracles* is that, which God himself pronounc't to *Adam*, *The seed of he Woman shall bruise the Serpents head, and the shall bruise his heel.* 'Tis agreed that the *Head* signifies *Empire* and *Power*. So that Prophecy imports the victory of *Christ* and his *Children* over the *Kingdom of the Devil*, and that they shall destroy it. Now this is a promise not yet accomplisht in the *History* of
the

the Church; we have no age wherein it could be said, Part 2. that the *Kingdom of Christ* prevailed over that of *Satan*. It is an observation we cannot mind too much, that we must carefully distinguish here between *Life*, and *Kingdom* or *Reign*. *Life* signifies existence; but *Reign* imports actual Domination and Rule. *Iesus Christ*, 'tis true, in every age hath had a party subsisting in the World, and in that respect hath been victorious over all the attempts of *Satan*, whose end was to destroy him: and 'tis some kind of victory over an Adversary, to prevent him from attaining his end; but this can never be called a full and compleat *Victory*. It is necessary to that, to be the predominant prevailing *Party*, whereas that of *Iesus Christ* hath alway been oppressed, either by *Paganism*, or by *Mahometanism*, or by *Antichristianism*. Such a time therefore is to be expected, wherein the party of true *Christianity* shall prevail over and utterly extinguish the *Empire* and *Kingdom* of the *Devil*.

The second Prophecy is that which was given to *Abraham*, *In thy seed shall all the Nations of the Earth be blest*: which signifies, that the *righteousness of Christ*, shall spread it self over all *Nations*; to the same sense is that other Prophecy, *Shiloh* shall come, and to him shall the gathering of the People belong. 'Tis true, almost all *Nations* have been invited to the knowledge of God: many have been actually brought to it; but many have not yet been called, much less converted. And among those *Nations* which have been converted, the *Bad* hath so far exceeded the *good*, that it cannot be truly said, that the multitude of the People belong to Christ. Nevertheless, I am confident that shall come to pass, and that the number

All the nations of the earth have not been blessed in Christ.
49 Gen.

Part 2. of the *Good* shall one day as much exceed that of the *wicked*, as now the *number* of the *wicked* doth that of the *Good*.

But that these *Oracles* are not *accomplisht*, we shall be fully convinc't, if we proceed to those *Prophets* who were sent on purpose to *Characterize* the Kingdom of J. Christ. Among whom the *Prophet Isaiah* shines as a Sun among the Stars. It would be necessary to make a just *Commentary* on all his *Book*; to make it plain, that what he fore-told is not come to pass: For most of his *Prophecies* have for their object this glorious and blessed state of the *Church*, in its last *Period*. But to be as short as may be, I shall reduce all that he hath said of the *Church* under the *Messiah*, to these two *Articles*. 1. Its *Righteousness* and *Holiness*. 2. Its *Peace* and *Prosperity*; and shall make it evident, that neither the *one* or the *other* have been fulfilled to that degree which they ought to be fulfilled, according to those *Prophecies*.

Chap. II.
6, &c.
Prophecies
of the fu-
ture Holi-
ness of the
Church.

For the *Righteousness* and *Holiness* of the *Church*, the *Prophet Isaiah* saith, *That the wolf shall feed with the Lamb, & the Leopard lie down with the Kid; the Calf, and the young Lion, and the Fatling together, and a little child shall lead them. The Cow and the Bear shall feed, their young ones shall lie down together; and the Lion shall eat straw like the Ox; And the sucking Child shall play on the hole of the Ass; and the weaned Child shall put his hand on the Cockatrice den. They shall not hurt nor destroy in all my holy Mountain: for the Earth shall be full of the Knowledge of the Lord, as the waters cover the Sea. Behold the most ravishing and fair description of it that can be seen. It amounts to a return of the State of Innocence.* 'Tis plain the *Prophet* borrowed his

his *Characters* of it from that Happy state of the *Part 2.*
first Man, wherein he was filled with the know-
ledge of God and his Righteousness. And during
which the *brute Animals* were innocent, kind,
and gentle, as himself. 'Tis also undeniable, that
this Prophecy respects the days of the *Messiah*.

But I would fain be told sincerely, whether
this *oracle* hath ever yet been *accomplish'd*? in what
time, in what place, in what age or generation of
the world? It will doubtless be answered, that it
was in the *Apostolical Church*, and in the time
of the *Apostles*; for only in that new-born *Church*
could it be said, that there was none to hurt or
destroy, that Wolves, and Lions, and Bears be-
came Lambs. Yet even in that new-born *Church*
Wolves and Lions might be found. But it cannot
be of *that Church* which the *Prophet* there speaks,
because he speaks of a time, when the knowledge
of the Lord should fill the Earth, which then it
did not. For this great Holiness, this admirable
union is represented to us only in the *Church* of
Jerusalem. Moreover, we see not that this lasted
for any considerable time. There is a great deal
of difference between the *Church*, in the *first*
Chapters of the *Acts*, when Believers had but
one heart and one soul; and the *Church* we read
of towards the *end* of the same *Book*, where were
false zealots who opposed *St. Paul* for having
preached to the *Gentiles*. Besides, *Isaiah* speaks
not of the *Holiness* of some particular persons,
but of a general Sanctification. That a time shall
come, when *Righteousness* shall universally cover
the societies of men, as the waters cover the bot-
tom of the Sea. I know well enough that the
Prophets do oftentimes make use of the figure
called *Hyperbole*. But in truth, the *Hyperbole* here

The Pro-
phesies
which for-
told the
great holi-
ness of the
Church are
not accom-
plish'd.

Part 2. would be forc't, and carried too far, and would not be intelligible, if the Holy Spirit should so describe the Church of the first Ages, where were some *Incestuous*, some *Adulterers*, some *Heretiques*, *Schismatics*, *Apostates*, and all sorts of crimes.

De Lapsis. We need but read the writings of *St. Cyprian*, to be assured, that in the good days of the Church, there were already things very horrid and abominable. Every one may think as he shall please, but for my own part, I expect from *this prophecy*, such an age wherein *Holiness* shall as much exceed *vice*, as *vice* now doth exceed and overtop *virtue*.

Chap. 32.
v. 15, 16.

We read also in the same Prophet, that *the Spirit shall be poured from on high upon us*, and the wilderness be a fruitfull field, and the fruitfull field a forrest. Judgement shall dwell in the wilderness, and Righteousness remain in the fruitfull field. The work of Righteousness shall be Peace, and the effect of Righteousness, quietness and assurance for ever. An high way shall be there, and a way, and it shall be called the way of Holiness, the unclean shall not pass over it, but it shall be for those: the wayfaring

Chap. 35.
8, 9.

men, though fools, shall not err therein. No Lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there. All thy Children shall be taught of the Lord, and great shall be the Peace of thy Children, thou shalt be established in Righteousness.

Chap. 54.
23, 14.

This is the Covenant I will make with you, saith the Lord, my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, or out of the mouth of thy seed, nor of thy seeds seed, saith the Lord, from henceforth and for ever. And they shall call them, the Holy People, the redeemed of the Lord; and thou shalt be called, sought out, a City not forsaken.

Chap. 59.
21, 22.

Add to this the Prophecy of *Jeremy*.

Chap. 62.
12.

Chap. 31.
33.

This

This shall be the Covenant that I will make with the house of Israel ; I will put my Law in their inward parts , and write it in their hearts , and will be their God , and they shall be my People , and they shall teach no more every man his Neighbour , and every man his Brother , saying , know the Lord , for they shall all know me from the least of them unto the greatest , saith the Lord . These Prophecies speak four things ; 1. They paint out the State of the Church under the Messiah. 2. They describe it by a more than ordinary Holiness , that shall every where be poured out. 3. By a persevering Holiness to which no return to vice , or no apostacy shall succeed. For 'tis said , the Spirit of God shall not depart from them , or their seed , or seeds seed. 4. Lastly , This is a Holiness , whereof the Jewish Nation is to have the chiefest part. For 'tis to that People , and concerning them that God speaks.

Now I demand , whether any one can show me that age of the Church , wherein such an Holiness , which answers the Idea given us by these Prophecies , can be found , where we shall meet with a persevering Holiness ? If the Church for any time hath been pure , that hath not continued from one Generation to another ; yea , let such an Age be named , wherein the Israelitish Nation did partake of this Evangelical Holiness. Hath not that People been always obstinate , unbelieving , Enemies to Christ , without faith in respect of men , as well as in reference to God ? we must than open our eyes , and confess , that there shall be a Kingdom of Holiness , such a one as shall fill all Nations , and not subject to those unhappy Revolutions , that by corruption have changed the face of the Church from year to year. Thus far Righteousness and Holiness.

Next

Part 2.

Glorious
Prophecies
of the
peace of the
Church.

Next we are to consider the *Peace* and *Prosperity* of the *Church*, whereof the *Prophets* speak more largely, and in an higher strain, because under the *Images* of *Temporal Prosperity*, they set forth that *Spiritual Prosperity*, which we have spoken of under the names of *Holiness* and *Righteousness*.

Is. 2. 4.

Concerning *Peace*, the Prophet *Isaiah* saith, that they shall beat their swords into Plough-shares, and their Spears into pruning-hooks : that Nation shall not rise against Nation ; neither shall they learn war any more. Concerning its future *Prosperity*, he

c. 42. 18.

19.

saith, The eyes of the blind shall be opened, and the ears of the deaf shall be unstop't, the lame shall leap as the Hart, and the tongue of the Dumb shall sing for joy. I will open Rivers in high places, and Fountains in the midst of Valleys. I will make the wilderness a Pool of water, and the dry Land springs of water. I will plant in the wilderness the Cedar, the Pine, the Myrtle, and the Olive-tree ; and I will set in the desert the Fir-tree, the Pine, and the Box-tree together. They shall not hunger, nor thirst, neither shall the heat or Sun smite them : for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

c. 49. 10.

11.

c. 55. 12.

13.

I will make all my Mountains a way ; and my high ways shall be exalted ; ye shall go out with joy, and be led forth with peace. The Mountains and the Hills shall break forth before you into singing, and all the Trees of the Field shall clap their hands. Instead of the Thorn, shall come up the Fir-tree ; and instead of the Bryer, shall come up the Myrtle-tree : and it shall be to the Lord for a Name, and for an everlasting Sign, that shall not be cut off. The Sun shall be no more thy Light by day, neither for brightness shall the Moon give Light unto thee ; but the Lord shall be unto thee an everlasting Light, and

Is. 60. 19.

thy

thy God thy Glory. The Sun shall no more go down, Part 2.
neither shall thy Moon withdraw it self: for the
Lord shall be thine everlasting Light, and the days
of thy mourning shall be ended. This shall be as the If, 54. 9, 10.
waters of Noah unto me; for as I have sworn; that
the waters of Noah shall no more go over the
Earth, so have I sworn that I would not be wrath
with thee, nor rebuke thee: for the Mountains shall
depart, and the Hills be removed; but my kindness
shall not depart from thee, neither shall the Covenant
of my peace be removed, saith the Lord, that hath
mercy on thee.

All these and the like Expressions, which we read in the *Prophets* do import. What is meant by all these prophecies. 1. A profound Peace, which shall never be interrupted by war.
2. Plenty and Abundance of all sorts of Goods.
3. An Exemption from all Evils. 4. Such a Prosperity, where are Riches, and Plenty; and Joy.
5. A Felicity that is not to be interrupted by the return of Calamities. This must be fixt, that all these *Prophecies* respect the *State of the Church under the Messiah*: for as to those who endeavour to turn them to another sense, and apply them to the Temporal blessings of the *Jews*, I cannot consider them as *Christians*, but reckon them enemies to *Christianity*.

We must therefore search for the accomplishment of these *Prophecies* in the *History of the Church*: that no such thing can be found there, the *Antimillenaries* themselves confess. For they constantly tell us, that these *thousand years* of Rest are altogether inconsistent with the orders of Divine Providence, and the condition of the *Church*, which is appointed to be always calamitous and afflicted upon Earth; that Sorrow and Suffering, Persecution and the Cross, do inseparably belong to

These promises have not been accomplished.

Part 2. to it ; that we must judge of what is to come by the History of what is past. 'Tis true, in the *three* first *Ages* , the *Church* was under the Cross of the *Pagans* , in the *fourth* under that of the *Arrians* , in the *fifth* she began to sink into *superstition* , and hath remain'd overwhelm'd with it during the whole *reign of Antichrist*. Where then shall we place those happy days the *Prophets* promise? 'Tis trifling to apply those promises of *Peace* and *Tranquillity* to certain little intervals of *Quiet* , which from time to time the *Church* hath had in some places ; for it would be a very ill use of *Rhetorick* , and a strange force put upon figures , to represent so imperfect a calm , by such terms as give us an Idea of the greatest and most perfect *Prosperity* imaginable. Moreover , the *Prophets* speaking of an endless *Peace* , to which no affliction shall succeed , it must be such a one as is like the waters of *Noah* , which shall never return to cover the Earth , it must be a peace so firm , that though the Mountains be overthrown , shall never be changed.

These Prophecies not accomplished by the spiritual graces which the Church hath received.

We may not say, that all this hath respect only to spiritual Graces, the stability of God's Covenant, and the Joy of the Faithfull. I will not deny but the Holy Spirit may have some reference thereto ; but it is false , that those spiritual favours (in that weak degree wherein we see them at this day) can comprehend the full signification of such great Expressions , which clearly import a *peace* in reference to *Earth* as well as *Heaven*. Add to this, that though these *Promises* should not be applied but to Spiritual Blessings, there must yet be a new *Kingdom* and a new *Age* for the fulfilling of them ; for we have never yet seen any , wherein *Spiritual Peace* and invisible *Graces* have been so abund-

abundantly poured out, to satisfy in any measure Part 2.
the greatness of such Expressions.

CHAP. XIX.

The fourth Head of Arguments, for the reign of a thousand years, are the Types. Four Types of this Period; the Principal is the seventh day of the Creation, which is not an immediate Type of Eternal Rest, but of the Peace of the Church on Earth.

I Come now to the *fourth Head of Arguments*: viz. the *Types*. They as well as the Prophecies are *Pictures* and representations of *future Events*. They are not vain speculations of *Divines*: and the Great wits that look upon them to be so, approach very near to Impiety. 'Tis very certain, that God hath been pleased to shadow forth his Mysteries in certain dispensations of his Providence. *Saint Paul* teacheth us, that *Hagar* the servant of *Sarah*, *Sinai* a Mountain in *Arabia*, were *Types* of the legal Institution. As *Sarah* and *Sion* were also *Types* of the Covenant of Grace. That *Melchisedeck* was a *Type* of our Lord *Jesus Christ*: and in general, that the *Law* had shadows, of which the *substance* is to be found in *Christ*. The *Types* therefore are no false or deceitful Light whereby to judge, in case they be rightly used. Now I pretend, that all the *Types* make for the *Reign of Christ* before the end of the World.

We may find a great number of them. The Captivity of *Israel* in *Egypt* was certainly a *Type* of
that

Part 2. that bondage under which the Church should groan, during the Reign of *Antichrist*. The *Antichristian Empire* is therefore called *Egypt*. Now after the *Israelites* were come out of *Egypt*, they entred into *Canaan*, the Land flowing with Milk and Honey; which did certainly prefigure the happy State of the Church, after all her enemies should be subdued. 'Tis supposed; that the Land of *Canaan* was the Image of that great and Eternal Dwelling, to which the faithfull should be transported, after the last judgement. I deny it not.

1. Type; the Rest in the Land of Canaan.

But you must know, that in the *Old Testament* the descriptions of the future Blessedness of the Church, by *Emblems*, *Types*, *Figures*, and metaphorical resemblances, have not their immediate relation to Eternal Blessedness. *St. Paul* hath told us, that eye hath not seen it, nor ear heard it, nor can it enter into the heart of man to conceive: and consequently 'tis not that which the H. Ghost would immediately describe, because he would that we should be kept ignorant of it. So that those Descriptions have an immediate relation to the flourishing State of the Church in the last Period; and by analogy they may be transfer'd to the blessings of *Paradise*.

2. Type; the Rest after the Babylonish captivity.

The Captivity of *Babylon* was doubtless another Type of the Captivity of the Church under *Antichrist*; and therefore the *Papacy* is called the City of *Babylon*: and after that Captivity, the People returned to their own Land, and lived peaceably there. So doubtless the Church being delivered from the bondage of *Antichrist*, shall return to its rest here on Earth.

3. Type; the Rest after the persecution under Antiochus.

The Persecution of *Antiochus* was also a Type of the Persecution which the Church hath suffered under *Antichrist*. Now after the three years and half

half of that Persecution, the People of the *Jews* Part 2. returned to the possession of their *Temple*, and rose to a more flourishing condition than they had ever been in since their coming out of *Babylon*.

I leave these and many other *Types* which may be found; to insist on one which I find to be very evident and convincing. 'Tis that which may be found in the number of *seven*. 'Twill be granted that this is a mysterious and sacred *number*, and that it signifies perfection: 'Tis on this account it is mentioned so often in the *Apocalypse*; There are *seven Churches*, *seven Stars*, *seven Candlesticks*, *seven Spirits*, *seven Lamps*, *seven Eyes*, *seven Horns of the Lamb*, *seven Plagues*, *seven Trumpets*, *seven Thunders*, *seven Viols*. So in the Books of *Moses*, the *seventh day* is Holy; and the *seventh year*, was the year of Rest; and the *seven times seventh year*, was the great *Jubilee*; The living Creatures entred into the *Ark* by *sevens*; the first-born of every beast remained *seven* days with its Dam; the male Children were to be *seven* days old, before they were circumcised; the Candlestick of the Tabernacle had *seven Lamps*; a Woman after her uncleanness, a Leper after he was cured of his leprosy, were to be purified for *seven* days. It would be too long to recite all the Examples of this nature which might be mentioned; for the number *seven* is almost every where to be found.

For what reason is it so? who sees not that this *number* signifies Completion and Perfection? and of what can it signify the Perfection, if not of the greatest work of God, that for which all his other works were wrought, that is, *the Church*? If then the *7th* be every where *sacred*, why is not the *seventh Period*, reckoning from the creation of the World, also

4, Type; the number seven, which is so often mentioned.

Part 2. also sacred, and a Period of perfection? It will be said, the number *seven* is sacred because of the *seventh day*, which was consecrated to the service of God: but why hath God chosen the *seventh day* to be holy, and a day of rest for man? is it not plainly to signify, that the *seventh day*, or the *seventh Period* of the *Church*, shall be a time of *Holiness, Tranquility, and Peace?*

The 7th day of the Creation, a type of the seventh period of the Church,

The *seventh day*, they farther tell us, was consecrated to Rest and Holiness; because God created the World in *six days*, and rested on the *seventh*. Behold, now we are at the Spring Head, and can rise no higher; but here also we shall find an excellent *Type* of our *seventh Period*. 'Tis here I would ask with boldness; Wherefore God created the World in *six days*, and rested on the *seventh*? Why did he not imploy *five days, eight, ten, or twelve* in the work of Creation, but precisely *seven*? Certainly, the infinite wisdom of God will not permit that he should do any thing without reason. Here is this reason, because he intended to hold the *Church* in an imperfect state for *six Periods* of Time, labouring in that great work for which he made all others, and causing it successively to pass through *seven* degrees.

We must not say that the Sabbath, the *seventh day*, on which God rested, was the image of that great Rest into which the *Church* is to be brought; after he shall have compleated it upon Earth; for the *seventh Period* ought to bear proportion to the other *six*; whereas Eternity hath none with Time, much less with *one day*. So that the *seventh Period* cannot be the *Eternal Rest*. It must be a Time that bears proportion to the *six* preceding *Periods*; As then after *six days* of labour, God finisht his work, by *a day* to which he affixt *Holiness* and *Rest*

as its Characters, there must likewise be for the *Church*; after *six days* of sins and sufferings, *one last day*, that is to be distinguished by those two Seals, *Peace* and *Holiness*, upon Earth. Not but that the *Sabbath* is also a figure of the Eternal Rest; but 'tis because these *thousand years* of *Peace* and *Holiness* on Earth, shall be the image of that perfect *Peace* and *Holiness* which the *Church* shall enjoy in Heaven; and so 'tis a mediate *Type* of the Eternal Rest. These *thousand years*, I confess, have no proportion with Eternity, but it is not to be a *Type* in the duration of the Time, but in respect of the state of *Peace* and *Holiness*, Images of the Cœlestial Peace. So these *thousand years* may be *Types* of the Heavenly Glory: but the *seventh day* could not be the immediate *Type*, because of what was said before. Because the *seventh day* of the Creation is a *Period* of the same nature with the *six* preceding, and which by consequent ought to bear proportion to them.

It will be said, that 'Tis easy to make these suppositions, but difficult to prove them. But I have a sure Method for the proof of this, when the several parts of a System support one another, even therein they are proved: in an *Hypothesis* that is false, there is always some part inconsistent with it self. Now I will make it evident, that the *seven days of the Creation*, do perfectly answer to the *seven Periods of the Church*; that in every one of those *days* such works were wrought, which were exact *Emblems* of the *Events* which have happened, and of the things which were done, in every *Period* of the *Church*; answering to every *day*. If I make it evident, that in the *six Periods* of the duration of the *Church* which are past, we have seen those things which were painted out by the *six*

Part 2. *days of the Creation ; so that the first Period contains that which was figur'd by the work of the first day, the second Period that of the second, and so of the rest ; if, I say, I can do this, methinks it will then be proved, that what was done in the seventh day of the Creation is the image of that which shall be done in our seventh Period of the Church. The parts of this System do admirably support one another, the System it self will be its own proof. This is that I am about to do, by giving here the full explication of this wonderfull Type of the Creation, in which we may say, that God hath concealed some of his greatest myteries under an adorable obscurity, which hath never hitherto been perfectly cleared.*

C H A P. X X.

The Type of the Creation hath not been well explained : We must make a System of it. Principles to establish that System ; the division of the duration of the Church into seven Periods, answering to the seven days of the Creation.

The Type
of the
Creation
is difficult
to be ex-
pounded.

IT must needs be, that the *Mysteries* of the *Type* of the *Creation* are not obvious, and easy to be explained, since from the time they have been inquired into, they have not hitherto been perfectly discovered. There are many things sensible therein, that appear at first view, and are obvious to all the World ; as the *Light* of the first day, signifying *spiritual Illumination* ; the *Sun of Righteousness*, in the *Sun* that was created on the fourth day.

day. *Adam* as the figure of the *second Adam*. Part 2.
Eve, the Image and figure of the *Church*. There
 needs no labour to search into those *Mysteries*, for
 the *Holy Scripture* doth clearly enough instruct us
 therein. But for the doubtful *Mysteries*, those
 especially of the *second, third, fifth, and sixth* days,
 I know not whether they have hitherto been met
 with.

There hath nothing appeared on this subject so
 handfom and ingenious, as that which hath been
 done by *Placcus*. However I may be confident,
 without being rash, that he hath not discovered
 the true *Mysteries* thereof. The first fault he is guil-
 ty of, is, that he did not make a System of those
Mysteries, and of the *seven days* of the *Creation*.
 This is the reason why he doth not maintain his
 ground, but runs presently into things improba-
 ble. There is nothing more lively or more taking
 than that which he hath conceived concerning the
 first *three days*. In the *first* he finds the Illumina-
 tion of man being ignorant: in the *second* the
 work of Justification of man being a sinner: in the
third the Sanctification of man being unholy: and
 it must be confest, that so far nothing could be more
 happy, and argue greater strength of Imagination.
 These are excursions out of the way, 'tis true; but
 they are ingenious: They are perticularly sur-
 prizing to those, who know that this great man
 always addicted himself to disputations against
Hereticks, which he managed after the way of the
 Schools; than which nothing doth more dull the
 fancy, and cause a barren imagination. When he
 comes to the *fourth day*, it is no longer so; and he
 is not so happy, he cannot but see there *Jesus*
Christ and the *Church*, in the *Sun* and *Moon*; as
 all others pretend; but he is sufficiently puzzled to

A judge-
 ment upon
 the Type
 of the
 Creation,
 as explain-
 ed by *Pla-*
cus.

Part 2. make the connection between this *fourth day* and the preceding ones. He is yet less happy as to the *two last days*. He would have the *Birds* and the *Fishes* of the *fifth day* to signify the service of God; that the *Fishes* do signify good motions of the heart, and the *Birds* visible and outward acts. In the *Beasts* of the field created on the *sixth day*, he finds the Christian virtues. All this is forced, and however he stretcheth his fancy to get through it, yet he doth not succeed. It may be said, without doing him any injustice, that except the *three first days* of the *Creation*, there is nothing at all well conceived in that work of the *Types*.

The other fault of *Placcus*, is that he took for the object of his *Type* of the *Creation*, Man to be delivered from misery, *Homo à miseria liberandus*: whereas 'tis certain, we must look there for the *Church* to be established, *Ecclesia Constituenda*. This is the great work of God, next to his own glory; 'tis the chief and only end of his works: 'Twas for the sake of the *Church* that he created the *World*, and made all things; about this he hath been employed from Everlasting, and will be so to Everlasting. 'Tis the Spouse of Christ, tis his other self: we ought to find her every where, as God hath given her some place in all his works. Particulars were made for the *Church*, and not the *Church* for them. Therefore we ought not to look for the *Type* of the deliverance of *Man* in the *Creation*, any farther then we can therein find the *Church*, in which men are re-established and delivered. I therefore find myself obliged to proceed farther in this inquiry, finding nothing at all in that which hath been said by others, wherein I can perfectly acquiesce. But that I may not fall into the same faults which I have observed in others, 'tis necessary that good *Principles*

ples be laid down, and a well connected System Part 2. made.

I. The first of our *Principles* is this, That *every thing is full of mysteries in that great work of the Creation*. I suppose this principle, because it will be generally granted by those for whose sake I write: as for those who will have nothing to be found here, but the *Letter* and the *History*; they deserve not to be considered. If their opinion be no *Heresy*, it comes very near one: 'tis unworthy of a *Divine*, and I am bold to say, unworthy of an understanding *Christian*. He must very little have studied the Divine conduct, who doth not take notice of its depth, and that incomparably more is concealed than discovered. Methinks the *Jewish Cabalists* have a good remark upon it: they say, God hath made *three Worlds* for one another: and that he hath put his Signet and his Seal upon the *superior World*, in such a manner and with such a force, that its impression descends to every thing, even to the lowest in this *inferior World*. I leave the proof of it to men of Contemplation, and am not at leisure for the present to make it out, but it seems certain and apparent to me, God himself in his *essence* is that exemplar and original *seal*, he hath every where imprinted the seal and image of his *essence*; in the World of *Glory*, in that of *Grace*, and in the lowest also that of *Nature*: therefore 'tis that the Divine image appears every where, and every where the same; for 'tis the same seal hath penetrated all those different things. *Deus solet uno sigillo varias materias signare*, said *Renchlin*. There are *three* sorts of People who read the *Scripture*. The simple and ignorant, who are altogether so; studied and deep Divines, who only are truly Divines; and those who are but superficial ones. The

1. Principle, there is certainly some mystery in the work of *Creation*.

Part 2. first are the Lambs, born to eat the grass which grows on the surface of these fields : I do not impute it to them as a fault not to penetrate farther. But I know not how to pardon those pretended *Divines*, who tear out the very heart of the sacred Scriptures, in the Mysteries and Divine depths therein, and leave it nothing but a bare superficies. Let us give but *two* Examples of this *Maxim* of the *Cabalists*, that God hath imprinted a seal of himself and of his Mysteries, which reacheth to all matters. The first is that of the *Trinity of Persons in a unity of essence*, whereof we have a lively image in the World of Spirits, by the *essence, intelligence, and will*, which is found in every *Spirit*, whether separate or united with matter : and another lively image of it in the three dimensions of matter, *longitude, latitude, and profundity*, which are *three* distinct dimensions, and yet make but *one* only and most simple extension. The other instance is in *the mystery of the Incarnation*, and the personal union of the *Divine* uncreated nature with the *humane* ; a mystery whereof we see a lively image in the *Incarnation* of those souls which God unites with *matter*. These things deserve very well to be thought of. Besides, that the Holy Ghost hath sufficiently declared himself concerning these Mysteries. He hath shown us one part, that we may imagine the rest. He saith, that *the light of the first day*, is the image of that Action, whereby God causeth the light to shine in the darkness of our ignorance. The Scripture calls our Lord *the Sun of Righteousness*, by allusion to the *Sun* in the *Heavens* ; a *second Adam*, with reference to the Creation of the *first Adam* ; the marriage of *Adam* and *Eve* an image of *Christ* and his *Church*. *Heaven* is called *Paradise*, by allusion to the *Earthly Paradise*.

Paradise. In a word, there are an hundred things in the work of Creation, whereof no *natural* reason can be given: there must be *some* therefore which are *mysterious*. Why (for instance) did God create a *Chaos*, before he put in order the several parts of the *world*? why he rank't them all in *six days* time, no more or less? why he created not the *Sun* but on the *fourth* day? why the *Plants* were created before the *Sun*? and why the *Fishes* and *Birds* before the *Beasts* of the field?

II. Our *second Principle* is this, that the *sensible World* is the *image of the Intelligible*; and this *Intelligible World* is not a *World of Platonic Ideas*. 'Tis in the *Church*, where every thing is to be met with by analogy that is found in the *sensible World*. There is an *Heaven*, there is an *intelligible Sun*, which is God, there are *Spirits* which are the *intelligible Stars*, there is an *Earth*, *Plants*, *Fruits*, and also wild *Beasts*, enemies of this *World*. The Scripture leads us by the hand in these paths, by the continual use of figures borrowed from the *sensible World*, to signify those parts of the *intelligible* one. From this principle we may conclude, that the creation of the *sensible World* is the *image and Type* of the Creation of the *intelligible World*. And consequently that the Creation of the *World* is the *Image* of the different degrees, by which God hath made his *Church* to pass through, to bring it to perfection.

III. Our *third Principle* is this, that in every System composed of *Events*, there are several *Periods* to be considered. This is the Spirit of the Propets; God divided the times into seven *Trumpets*, seven *Seals*, and seven *Viols*. Upon this Principle it cannot be doubted, but the *seven days* of the Creation are as many *Periods* of this *Intelligible*

2. Principle; the sensible World an image of the intelligible.

3. Principle; God divided the times into several periods.

Part 2. World, through which they are to pass to arrive at perfection.

4. Principle; the same images ought every where to signify the same mystery.

IV. My *fourth Principle* is this, that the H. Ghost ought constantly to fix the same *Mysteries* to the same *Images* in all the parts of the *Creation*. For Example, the *Waters* should every where be the same thing, and signify the same *Mystery*; which is a *Principle* that was not at all heeded by *Placens*. In one place he makes the *Waters* to be *Sin*; in another to be the *Passions*, well ordered and gathered together in Christ. In a third place, 'tis meant of the *Heart* sanctified and serving God; 'tis a fault that is most obvious, and which alone is sufficient to prove that he had no System, that they were only loose thoughts which shined separately, but did not mutually illustrate each other.

The fifth Principle; the mystery must not destroy the Letter.

V. I will add a *fifth Principle*, that in this *Mystery* we should not, as some do, destroy the *History*. There is nothing more dangerous, if a man gives himself the liberty to deny matters of fact, and to turn all into pure allegory, there then remains nothing certain in the *Scripture*. *Libertins* may then doubt of the whole, and we shall no longer be able to distinguish those places, where the relation must be taken according to the Letter from those where the Letter shall be false, and where there is nothing but mystery. We must suppose the *Type* to be in the matters of fact, if the *Events* prove false, the *Type* is null.

These *Principles* being laid down, I thus form my System. The Creation of the *sensible World*, being an *Image* of the Creation of the *intelligible World*, we must divide the time, in which God hath formed the *Church* into *seven Periods*; but those seven Periods are not precisely distinguished, each of them to contain a *thousand years*, as hath been

been formerly supposed, from those words of *St. Peter*, *a thousand years with the Lord are as one day*. There is some difficulty in the division of those *Periods*, and after having well condered it, I divide them thus. 1. The *first Period* is from *Adam* to *Abraham*, which is almost two thousand years. 2. The *second* is from *Abraham* to *Moses*, which is between four and five hundred years. 3. The *third Period* is from *Moses* to *Iesus Christ*, which is between fourteen and fifteen hundred years. 4. The *fourth* is from *Iesus Christ* to the rise of *Antichrist*, that is between four and five hundred years. 5. The *fifth* is from the rise of *Antichrist* to his *Completion*, that is between five and six hundred years. 6. The *sixth* is from *Antichrist* compleat to his *Destruction*, which is between seven and eight hundred years. 7. The *seventh* and last is from the *Ruin* of *Antichrist* to the *end of the World*, this will be about a thousand years.

The great inequality that there is between these several *Periods* as to their duration, ought not to make any difficulty. We must not reckon *things* according to the *time*, but compute the *time* according to the *things*. The time wherein nothing is done is reckon'd for nothing. The *Periods* of the *Church* must be computed by the great *changes* which have therein happened. Now 'tis exactly in these *six* points, that the *Church* hath changed its face. From *Adam* untill *Abraham* there was no change in the face of the *Church*; by *Abraham* it began to assume a new form, she had then *Sacraments*; and the distinction of People began. By *Moses* the *Church* took another form, quite different from the Preceding. By *Christ* she became incomparably more perfect. By the rise and growth of

Part 2. of *Antichrist*, the *Church* was intirely changed. By *Antichrist's* being at the *Height*, the *Corruption* was also at the *Highest*; and at length by the fall of *Antichrist*, she must put on another face.

This being supposed, that the *seven Periods* answer to the *seven days*; we must observe in every of those *Periods* such *Events*, and such things as answer to the several works of the *Creation* done on every day; so that what was made on the *first day*, may resemble that which happened in the *first Period* of the *Church*: and that which was done on the *second day*, be the image of what happened in the *second Period*, and so of the following. If we find a perfect correspondence between the *Copies* and the *Original*, between the *Types* and the things which we pretend were represented by them, we shall have reason to believe, that 'tis somewhat more than a sport of wit, or the effect of Fancy and Imagination, which is the next thing we are to consider.

C H A P. XXI.

The Explication of the Mysteries signified by the Chaos, by the Creation of Light, by the separation of the Waters, and by the Creation of the Plants. The first days of the Creation, and the three first Periods of the Church.

I Intend not to stay long upon what is well known, and hath been said already: and therefore shall speak but little of the *Chaos*. We see plainly, that this confused Mass, without form and void, which was properly nothing but a vast *Abyss*, covered with darkness, was the image of that

that sad estate, to which sin had reduced the Part 2.

World. It was *without form*, spoiled and defaced by sin, for it had nothing at all of beauty. It was *confused*; for every thing there was in disorder, that which should have been above was below; God was blasphemed instead of being worshipt, and self-love had placed the Creature on the Throne of God. It was *empty and void*; for nothing that was good could be found in the *World*. It was covered with *darkness*; for a stupid ignorance might be observed to reign there. This was the state of the *World*; out of which the *Church* was to be drawn, as a *new World*. God was doubtless the Creator of unshapen Mass; and I doubt not but we have an account of its Creation in the first Verse. *In the beginning God created the Heaven and the Earth*. 'Tis not, as is commonly thought, an abridgment of what is more amply and by particulars related afterwards. 'Tis the Creation of the *Chaos*, called *Heaven and Earth*, because it possessed that place which the Heaven and the Earth now do possess, and because it contained the matter of them. This is plain enough by the *second Verse*, and *the Earth was without form and void, &c.* 'Tis the description exactly of that Earth, which he was speaking of in the *first Verse*.

Nevertheless, though God created the *Chaos*, 'tis but implicitly said so; for *Moses* saith not, *that God made the Earth without form and void*. Which may import, that though God do govern that which we call the wicked World, and that enormous Mass is not formed without his Providence; nevertheless, he will not be acknowledged the Author of it, because he is not the Author of Evil. God appoints no certain *day* to this *Chaos*, which is the Image of the corrupted World. 1. Because this

Why 'tis
not said
expressly
that God
created the
Chaos.

Chaos

Part 2
 Why the
Chaos hath
 no assigned
 day.

Chaos hath its reign and extention during the whole *six days* of the *spiritual Creation*; for 'tis the perpetual *fund* whence God draws all the parts of the *intelligible World*, which is his *Church*, as the *Chaos* was the *fund* from whence by little and little God drew all the parts of the *Universe*.
 2. God assigns it no particular *day*, because 'tis the *Empire* of darkness, into which the *Light* and the *day* cannot enter. He produced not the *Chaos* by a *Fiat*, saying, *let there be a Chaos*, as he created the *Light*; because the Word of God doth not make the wicked *World* by its efficacy; this *World* produceth it self by its own corruption. Lastly, he gives it not his Approbation, he says not, *and God saw that it was good*; he blesteth it not, as he did the works of the *six days*, because God seeth nothing good in the carnal *World*; instead of blessing it, it is under his curse.

Waters in
 all the
 Type of the
 Creation
 signify
 People.

In the meantime, *the Spirit of God moved upon the waters*. *Waters* in the Language of the *Prophets* and of the *Types* do signify *People*. This we have observed before; and is too well know to need to be proved. This we must remember that *Waters* signify *People* in all the *Type* of the *Creation*. The Spirit of God moved on the waters of the *Chaos*, to prepare that matter, to bruise and reduce it into little parts, and to introduce the dispositions to receive that form which he intended to give it. God intending to draw his *Church* out of the *World*, and from among the *Nations*, hath presided over them by a wise providence. If he had intirely abandon'd the *World* to it self, after the entrance of *sin*, it had been impossible to draw thence the *intelligible World*. It would have fallen into a total deprivation of *Light*, *Equity*, and *Goodness*; and into that *Spirit*, which the Scripture calls,

What is
 signified
 by the Spi-
 rits mo-
 ving on the
 Waters.

a spirit

a spirit of slumber, past feeling, and a reprobate Part 2.
 sense ; But the Spirit of God hath presided over
 these *Waters* ; he hath preserved and kept up in the
World some fragments and remainders of *Light* ;
Conviction, *Conscience*, the *knowledge* of God, the
 distinction of *right* and *wrong* , and the apprehen-
 sion of future *rewards* and *punishments*. We may
 see every where this motion ; this action of the Spi-
 rit of God on the *Waters* , that is ; the *People* of the
World , even to the approach of the *fourth Period* ;
 which is that of our Lord *Iesus Christ* ; God was
 then about to give a *Form* to the *Church* , to this in-
 telligible *World* , which (properly speaking) it
 never yet had. Then he caused in the *World* such
 things as would dispose to this great work ; he pre-
 pared his matter by the study of *Philosophy* , which
 drew men from that stupidity ; that before rendred
 them uncapable of receiving the *Light of Truth* .
 He dispersed the *Jews* , who carried every where the
 knowledge of the true God , and made an infinite
 of *Proselytes*. He caused the *Bible* to be turned into
 the *Greek Tongue* , which then spread and prevail-
 ed in the *World* ; and guided the *Heathen* insen-
 sibly to a dislike of their *Idols* , and their *Religion*.
 This is the *Mystery* of the *Chaos*.

In the *first day* , God said , *Let there be Light* ,
 and there was *Light*. The *first day* answers to the
 first *Period* of the *Church* , which lasted from *Adam*
 untill *Abraham*. 1. By what did the *first day* be-
 gin ? by *Light*. *Iesus Christ* the *Messiah* is the
Light ; which inlightens every man that comes into
 the *World* : 'Tis from him that the *Creation* of the
 intelligible *World* takes its beginning ; from the
 first moment that *Light* hath shined in that famous
 Oracle ; *The seed of the woman shall bruise the*
Serpents head. The *first day* hath two parts, It
 was

The *Myste-
 ries* of the
first day of
 the *Crea-
 tion*.

Part 2. was *Evening*, and it was *Morning*; the *Light* of the *Evening* was the *first*, but the dimmer of the two, the *Light* of the *Morning* was the *second*, but the clearest. The knowledge of Christ began by that Oracle, *The seed of the woman*, &c. The *Period* ended in *Abraham*, by the same *Light*, viz. the knowledge of the same *Messiah*, but proposed less obscurely in that prophecy, *And in thy seed shall all the Nations of the Earth be blest*. This was the *Morning*; for the *Light* began to increase. 2. By whom was this *Light* produced? By the Word of God, His Eternal Word. *He said*, i. e. by this Eternal Word, by his infinite Wisdom, by the fruit of this understanding that God manifested to *Adam* and *Abraham*, this *Light* to conduct and guide them. 3. This *Light* preceded the Creation of the *Sun*. This knowledge of a Redeemer was given to the *first World*; before the *Messiah* its *Sun* was produced, before the Word was incarnate. 4. The *Light* which appeared on the first day is originally the same with that which was put into the *Sun*: The seed of the *woman* revealed to *Adam*, is the same with the *word made flesh* many ages after. 5. The *Light* of the first day was doubtless obscure, its seat in the illuminated *Waters*, was not yet well prepared; the Earthly parts were not separated, and the *Light* could not have a very free passage through that thick matter. In the first *Period* of the *Church* knowledge was but dim, People were not yet well disposed to receive it, it had not yet entred into them. 6. After all, to what purpose was the *Light* of the first day? to enlighten a *Chaos*, and an unformed Mass. To what end also was the Knowledge of the first *Period*, from *Adam* untill *Abraham*? to inlighten a *Chaos*, and that *Chaos* was not only in the *World*, but in the

The Church before Abraham was without form.

the Church it self; for then the Church had no form; Part 2. she had no *Pastors*, no *Priests*, no *Flocks*, no *Assemblies*, no *Solemn days* appointed, no *Sacraments*, no *Holy Scripture*, no *Discipline*, no *Censures*. Every head of a family was both *Prophet* and *Priest* of his own house. Here was an Idolatrous family; there just by was another family where God was worshipt. It was a true *Chaos*; so the *Jews* say well; that the Church was two thousand years, *be thohou*; in the *Chaos*, and two thousand years under the *Law*. The *Patriarchs* made their Feasts as they thought fit, on what day they pleased, and invited whom they pleased. 7. God made the distinction between the Night and the Day. He separated the *Light from the Darkness*; for he is the Author of that distinction that is between the *World* and the *Church*, between the good and bad; yet 'tis not said that he made the *night*, because God is not the Author of Evil. 8. He made this distinction from the *first day*; because from the beginning of the *World*, and in all ages. there is a separation between those who are of God, and those who are of the Devil. 9. He made that separation of that *Light* and *Darkness*, of the *Night* and the *Day*, but he blessed it not; he saith not, and He saw that it was good. In like manner, God doth not bless and approve the separation of the *World* from the *Church*, tho he hath made that distinction, because it carries with it in respect of the *World*, curses, crimes, and miseries. 10. He began with the *Evening*, which belongs to the *Night*, and is a part of it, because he draws *light out of darkness*, & begins the composition of the Church by some degrees of imperfection.

In the *second day* God made the *Firmament*, or *Expansum*, that it might separate the waters from the waters. Here begins the *second Period* of the Church,

The Mysteries of the second day; the first division of the People.

Part 2. *Church*, which lasted from *Abraham* untill *Moses*: let it be remembered that *Waters* alway signify *People*; 'tis necessary it should be so, that the Spirit of God may be uniform and like unto it self. If the *Waters* are *People*, the work of separating the *Waters* must signify the division of the *People*.

1. In the *first day* the *Waters* were mixt and confounded both among themselves, and with the Earth: so in the *first Period* from *Adam* untill *Abraham*, the *People* were confused and mixt one with another. God had not yet made choice of any certain peculiar *People*. Among all Nations there were some Holy, and some who were Enemies of God, were to be found every where.

2. But in the *second day*, God began the work of the separation of the *Waters*, i. e. that in the *second Period* should begin the distinction of the *People*. He took *Abraham*, drew him out of his own Country; set him apart, and gave him the seal of his Covenant.

3. But this work of the division of the *waters* was effected in *two days*, this work of the *division* of the *People* is also accomplished in *two Periods*; from *Abraham* unto *Moses*, from *Moses* unto *Christ*.

4. The separation of the *Waters* made on the *second day* was but imperfect, God only separated the *Waters* which were above, i. e. the *Clouds*, from the *Waters* which were beneath, i. e. the *Seas*. The distinction of *People* in the *second Period*, from *Abraham* unto *Moses*, was but imperfect; for we must not imagine but that God did preserve some *Elect* from *Abraham* unto *Moses*, besides those in the family of the *Patriarchs*; to think he did not is injurious to the mercy and wisdom of God. There were then at that time some of the faithfull scattered in all places. But as the family of *Jacob* became a great *People*, so by little and

and little the *Spirit of God* withdrew from other *Nations*. From the time of *Moses* there was yet some little remainder of that *Spirit* among other *Nations*; as is evident by *Balaam*, who was, 'tis true, a very wicked man, but yet was not a false *Prophet*. But when the race of *Abraham* became a great *People*, and had a Country apart to themselves, then the *Spirit of God* withdrew altogether from the other *Nations*, and then was made a perfect *division* of the *People*. 5. In the separation of the *Waters* that was made on the *second day*, the *Waters* which were *above*; i. e. the *Clouds*, were nothing in comparison with those *beneath*; i. e. the *Seas*. So in the *second Period*, wherein was a division of the *People*, the *superior Waters*, which were the *family* of the *Patriarchs*, were nothing in comparison with the *rest* of mankind. And hereby we have the reason why in that great work of the *Creation* God would make so much account of so small a matter as the *Clouds* are in nature, even to assign a particular day for their creation. 'Tis because they were the Image of the *families* of the *Patriarchs*, who were very inconsiderable for their number, but yet were to make so great a figure in the *History of the Church*. 6. The *superior Waters* were little or nothing as to their extension, but had this advantage above the *waters* which were beneath, that they were nearer Heaven: so the *families* of the *Patriarchs* little in number had this advantage; to be admitted to secret and special communion with God. He conversed with the *Patriarchs*, as a man with his intimate friend. 7. The *Clouds* are lifted up to so high a place by the rays of the *Sun*, and the attraction of Heaven: the *families* of the *Patriarchs* were advanc'd to that glory of being distinguish'd

Part 2. from all others, by the mercy of God. 8. The *Clouds* are the fruitfull springs, whence proceed the rain, the fruitfullness and blessing of the Earth: God would make the *Patriarchs* the springs of blessing to the Church, *In thy seed shall all the Nations of the Earth be blessed.* Therefore the *Jews* did always in their prayers make mention of the *Covenant* made with *Abraham*, *Isaac*, and *Jacob*. 9. God put the *Firmament*, or *Expansum*, between the upper and lower *Waters*; 'tis that large vacuity of Misery and sin, which separates the *World* from the *Church*. 10. From the *Clouds* 'tis easy to fall into the lower *Waters*, but the *Waters* which are beneath rise with difficulty to the *Clouds*. The fall is easy from the *Church* to the *world* and *sin*, but 'tis difficult to pass from the *world* to the *Church*.

In the *third day* was made a perfect separation of the *waters*, i. e. that work of the separation of the *Waters* was finisht, and this is the reason why God blessed not the work of the *second day*. We must not look for a *Mystery* in that, or imagine that on that account the *waters* must needs signify *sin*. God blessed not the work which he had not yet finisht. We find no *Benediction* in the *second day*, but to make amends we meet with *two* in the *third*: for those words, *and God saw that it was good*, are repeated twice; 'tis because in that *third day* we find *two* works; the compleating the separation of the *waters* is one, and the *Creation* of *Plants* another; and God said, *Let the waters that be under the Heavens be gathered together into one place, and let the dry Land appear.* 'Tis an image of a perfect separation of People into one place, i. e. into the *World*, which is a great and vast abyss; full of darkness and impurity: into that I say; let the

the Waters run, there let the reprobate *People* Part 2^d gather together. 2. And let the dry Land appear: the holy *People* who till now had appeared mixt with the men of the World; let them appear seperate from all other *People*. 3. The *World* is represented by the *Sea*, the *Church* by the *Earth* and dry Land, so since that time in the stile of the Prophets, and of Preachers, the *Sea* hath always been an *image* of the *World*. The *Ark of Noah*, which floated on the waters of the *Deluge*; is the Emblem of the *Church* beaten by the waters of this world. Jesus Christ sleeping in the Ship which was tost by a Tempest, is the Image of the Church; where Christ seems to be asleep while she is beaten and afflicted by the World. 4. The *Sea* is the habitation of *Monsters*, the world is the residence of the wicked, where we may see *Monsters* of covetousness, of Ambition, of Impurity, and violence. The greatest *Animals* upon *Earth* are not to be compared with those which live in the waters. There are disorders to be found in the *Church*, 'tis true; but they are nothing in comparison with those which are in the world. 5. The face of the Waters is barren, and produceth nothing, whereas the superficies of the *Earth* is fruitfull. The World doth inwardly nourish *Monsters*, and in its outside produceth no solid good, or true vertue. 6. The *Earth* is the *Synagogue* of the ancient *Church*; she is incompast with waters on all sides, the *People* and Nations of the World. 7. She is continually afflicted by them; and if we regard the violence of the waves, one would think she should be overwhelmed. 8. Nevertheless she stands her ground; and remains victorious. 9. The waters of the *Sea* have no settled foundation; they are always in motion, but the *Earth* is fixt; the *People* of the world

Part 2. are unstable, always changing. The *Church* is a Land that hath its *roots* in the foundation of the *world*, in God's eternal decrees. 10. The *Sea* makes a frightfull object, especially in a Tempest; but the *Earth* presents our eyes with an agreeable diversity of Mountains and Hills, of Trees and Flowers, of Fruits and Blossoms. The *world* is a deformed spectacle by reason of its disorders, and uniformity of its faults. But the *Church* shows us an agreeable diversity of gifts, greater and less, of vertues, of good works, of good Fruits; for the *Plants* and *Fruits* are to the *Earth*, that which *vertues* and good *works* are to the *Church*. The *Plants* have their roots in the bowels of the *Earth*, they appear on the outside of it, they serve for ornament and use, and need the kind influences of Heaven to make them grow: All this agrees well to the vertues and good works of the *Church*. God said, *Let the Earth bring forth Grass*; as if the *Earth* produced *Plants* by its own vertues: 'tis because he will have us act, as if our vertues proceeded from ourselves; as if we were the Authors of 'em, that he might thence take occasion to reward us for 'em. But among the *Plants of the Earth* which are thus good & usefull, there are some hurtfull ones, some poisons among the good Fruits of the *Church*, there are some wicked works. 12. Lastly, the nearer any *Land* is to the *Sun*, the better its Fruits; the nearer any *Church* to God, the Sun of Righteousness, the better its works.

C H A P. XXII.

Explication of the Mysteries of the four last days of the Creation,

THe fourth day answers to the fourth Period of the Church. 1. In this fourth day God created the *Sun*, the *Moon*, and the *Stars*. 'Tis easy to take notice therein of *Christ* the *Sun* of *Righteousness*, of the *Church* who derives all her *Light* from the *Sun*, and the of *Teachers* of the *Christian Church*, which are as the *Stars* of the *Intelligible World*. This alone should open all mens eyes, and make it evident, that we ought to search after the *Church* throughout the whole work of *Creation*: for this is the *Key* of the whole *Mystery*. This fourth Period is from *Iesus Christ* unto the birth of *Antichrist*, i. e. till the middle of the fifth Century. In this Period we have the *Sun of Righteousness*, so *Iesus Christ* is called by the *Prophets*, and *Evangelists*, *The Light which enlightens every man that comes into the world*: So by the *Apostles*, *The Father of Lights, in whom is no shadow of change*, i. e. a *Sun* that hath no *Tropicks*. The Parrallel between *Iesus Christ* and the *Sun* is too manifest and easy to make, to be long insisted on. I will rather speak somewhat of the *Moon*, which is an admirable Emblem of the *Church*. 1. The *Moon* hath all her *Light* from the *Sun*; The *Church* hath all her *Beauty*, *Holiness*, *Vertue*, and *Glory* from *I. Christ*. 2. The *Moon* retains some spots, and those considerable ones, in her borrowed *Light*; the *Church* hath many great and plain defects in her

John c. 1.
James 1.
The Parrallel of the Moon with the Church

Q q 3

vertues.

Part 2. vertues. 3. The *Moon* hath no fixed *Light*, she often changeth, and is sometimes more and sometimes less inlightned. The *Church* remains not long in one state, she is always rising or falling, she looſeth ſome of her *Light*, and then receiveth more; ſhe defiles herſelf, and then is cleaſed, and hath *Periods* almoſt as regular as thoſe of the *Moon*. 4. The *Moon*, beſides her conſtant and periodical decreaſe, ſuffers *Eccliſes*, and ſometimes total ones. The *Church*, beſides her ordinary declenſions, is ſometimes ſo *Eccliſt*, as not to appear, which is more or leſs according to the inundations of Hereſy, or the corruption of manners. 5. 'Tis not the fault of the *Sun*, but of the *Moon* it ſelf, that theſe *Eccliſes* happen, ſhe plungeth herſelf in the ſhadow of the *Earth*, and ſo deprives herſelf of the *Sun*. The *Eccliſes* of the *Church* by the loſs of Truth or vertue happen in like manner, becauſe ſhe falls into ſin and falſhood, which is ſhadow and darkneſs, the product of Earth and Hell. *Your ſins have ſeparated between God and you*. 6. When the *Moon* is *Eccliſt*, ſhe becomes black, and puts on a frightfull *Aſpect*; when the *Church* ſuffers herſelf to loſe the *Light* of the *Sun*, her viſage becomes deformed by her diſorders and crimes.

Why doth not the *Church* appear but in this *fourth Period*, ſince ſhe was created from the beginning of the World? ſo the *Moon* which was a figure of the *Church*, ſhould have been created on the *fiſt day*. I anſwer, that the *Church* may alſo be found in the *three* preceding *Periods*: but in the *fiſt* and *ſecond day*, 'tis a Land covered with *waters*. The *Church* is mixt and confounded with the People of the World, and even covered and hidden among'em. In the *third* ſhe appears as a dry Land, that is viſible, but as yet it is but *Earth*, producing
Plants

Plants and Fruits. In our *fourth Period*, she is advanced Part 2, from the quality of *Earth*, to the dignity of the *Stars*, she becomes a *Moon*, a luminous body, which may be seen afar off, which spreads its rays throughout all the *world*.

In the *fourth day* there were also *Stars*, which are of *six* different *magnitudes*, from the *first* to the *sixth*. In our *fourth Period* we have several *Teachers*, as shining *Stars*, but they lessen by degrees. The *Apostles* are the *Stars* of the *first* magnitude, *Apostolick Persons* were *Stars* of the *second* magnitude, their *Disciples* who lived in the *second Century*, were *Stars* of the *third*, the *Doctors of the Church* in the *third Century* were *Stars* of the *fourth* magnitude. Those of the *fourth Century* were of the *fifth* magnitude. Lastly, in the *fifth Century* when the good days of the *Church* ended, there were more *Teachers*, more *Stars* in number, but they were but of the *sixth* magnitude; their *Light* began to be obscured by mixing with the darkness of *Superstition* and *Heresy*. After them in the following *Ages*, we see no *Stars* but under a *Cloud*, the witnesses covered with sackcloth, *Christians* concealed and hidden among the multitude of those who were sunk into error and *Idolatry*.

Stars of six magnitudes images of the six orders of Teachers.

In this *Period* there is also another sort of *Stars*; viz. *Confessors* and *Martyrs*, who shined as *Stars* of the *first* magnitude, and the common sort of the *Faithful*, who are truly *Stars*, though but of the *sixth* magnitude. Lastly, in the *fourth Period*, we find *Planets*, wandering *Stars*, *Apostates*, *Judas's*, and such as *Hymeneus* and *Philetus*, who concerning the *Faith* made shipwrack.

We proceed to the *fifth day* of the *Creation*. The *fifth Period* is that from the rise of *Antichrist* to his day. Mysteries of the 5th day.

Part 2.

Completion, from the *fifth* Century to the *eleventh*. In the *fifth* day God said, *Let the waters bring forth Fishes abundantly*, (or moving Creatures which have life,) *and Fowl that may flie above the Earth in the open firmament of Heaven*. Behold, two sorts of Creatures, *Birds* and *Fishes*, and they are to be Emblems of *men*, who should rule in the *fifth* Period of the *Church*. It may be the name of *Bird* may prove a good Omen to some, one would think we should find something of good there, because *Birds* are a kind of Coclestial Creatures; but we must remember, that in the two following *Periods*, we shall meet with nothing that is good, because they belong to *Antichrist*. If there be any thing good in these *two Periods*, 'tis the remnant of the *fourth*, for all is evil that belongs to their perticular Character. So that by *Birds* we understand *men* of rash and daring spirits, who would pierce beyond the Clouds, attempting to reach unto God himself, and have done violence to his Holy Mysteries by their bold Inquiries. Such was *Arrius*, who would dive into the mystery of the *Eternal generation of the Son*, and was there stumbled: Such was *Macedonius*, who would fathom the Mysteries of the *Proceffion of the Holy Spirit*, and not being able to effect it, made him a *Creature*, as *Arius* did the Son. Such was *Eutyches*, who not being able to fathom the Mysteries of the *union of the two natures in Christ*, did confound them. Such was *Nestorius*, who lost himself in searching into the manner of the *Union of the humane Nature with the Divine Person*, and so established two Persons in Christ; and I know not how many more such *Birds* there were, *men* of bold and daring spirits, who did great mischief to the *Church*. We need but consult History to be informed.

'Tis

'Tis true, among those *Birds* there were some whose flight was happy enough. The *fourth* and *fifth Centuries* produced some Eminent *Doctors* in comparifon of the preceding. The first *Doctors* of the Christian Church after the Apostles were but poor Divines, they could flye but a little way. There is more Divinity in one piece of *St. Austin*, then in all the *three* first *Centuries*, *Origen* excepted, who was the *Eagle* of his *Age*. But those *Birds* who made some happy flights, were yet guilty of great faults, and often lost themselves by endeavouring to go too far.

The other sort of Creatures are *Fishes*. Creatures that make their abode in the *waters*, that swim and descend into the Deep; *Creatures* among whom there are some of a monstrous bigness; Creatures that live upon filth and mud, and are the lively image of the second sort of People to be seen in the *fifth Period*, which is that of *Antichrist* rising and growing to perfection. We there see the great *Leviathan* of the Abyfs. *Antichrist* himself the Monster of the *great waters*, who devours all the other *Fish*, and subjects them to his Government; There we see all the followers of *Antichrist*, *Fishes* of the second order. All these *Creatures*, i. e. all these *men*, 1. Have their abode in the *waters*, which denotes a Collection of much People: they have the multitude on their side; they reckon it their honour, they glory in it. 2. They descend into dark Abyffes; for whereas the *Doctors* of the *fourth* and *fifth Century* would be too knowing, those of the following ages fell into a most stupid Ignorance; They descend into the darkness of superstition: and as for the most part *Fishes* adhere to the rocks or to the mud; so those *false Doctors* addict themselves to *Creatures*, and rise not towards Heaven, where

The Fish
of the fifth
day are An-
tichrist and
his fol-
lowers.

is

Part 2. is the Creator. In those times sprung up the *adoration of Reliques*, the *invocation of Saints*, the *worship of Images*; and even the sublime wits, who are the *Birds* of the *fifth* Period, who flie so high by their lofty speculations, as did *Gregory of Nazianzen*, and *Ambrose of Milan*, do sometimes fall from their elevation into the mire of a carnal and superstitious worship, as Eagles after a flight into the highest regions of the Air, fall down, as it were in a moment, to fix upon Carrion.

Lastly, *Fishes* puddle and roll themselves in the mud and slime: a good Emblem of that dreadful corruption into which the last ages of this *fifth* Period were plunged, *viz.* the *nineth* and *tenth*: we have already spoken of that corruption; and you need but look back to what hath been said, to perceive how justly we may compare the *men* of those Times to *Fishes* that live in mire and dirt.

Some will doubtless make an objection here on this account, that God is said to be the Author of these *Birds* and *Fishes*. Which there is no reason for in the thing represented by the *Type*, because God is not to be lookt upon as the *Author* of the *Heresies*, *Idolatries*, and corruption of the *Papacy*. I might reply, that no *Typical* relations ought to hinder, but that God may be said the Author of, and give his blessing to those Creatures which were good, in respect of their natural being; he did not bless the *Chaos*, 'tis true, but it was because that in its natural being it was neither fair nor good, no more than in its *typical* relation. But if any will that the mystery be carried farther, it may be observed, that God saith, *Let the waters bring forth every moving Creature*, &c. 'Tis the waters that immediately produce'em. To the same effect as he said before, *Let the Earth bring forth Plants*. For this end,

end, that God would our works should be reckon'd as our own, that we might receive the rewards of 'em. So the *waters*, i. e. the multitude of degenerate mankind, are said to produce those corruptions, and false Doctrines, that they might suffer the punishments annexed to 'em, and that it might not be imputed unto God. But it will be said, that God blessed these works, *He saw that it was good*. Once more I may ask, why should not God approve those *Creatures*, which in their own natures were good; and which were *typically* to represent such *Events* as the Providence of God would appoint for his own glory? For doubtless the false Teachers, who corrupted the Christian Religion in the *fifth Century*, must come within the decree of God, as such things whereby he would glorify himself.

In the *sixth day* God made *two* works; 1. *Insects, creeping things, and four-footed Beasts*. 2. *The Man and the Woman*. This *sixth day* answers to the *sixth Period* of the *Church*, from the *tenth Century* to the Period of the Reign of *Antichrist*. These four-footed Beasts, Insects, and Creeping things cannot be thought to signify any thing that is good; under *Creeping things* are comprehended Serpents, venomous and the most accursed Creatures: among *Insects*, are *Caterpillers*, and a thousand other hurtfull Creatures: among *four-footed Beasts* are *Wolves, Lions, Tygers, Leopards, and Bears*, all cruel and bloody Creatures, which live upon prey. This is the true Character of the *Men*, who lived in the *sixth Period* of the *Church*, which is the *second* of the *Antichristian Empire*. There we meet with *Men* like Bloodsuckers, Caterpillers, Worms, devouring Insects, that ravage, and consume, and destroy, and gratify their Covetousness.

Mysteries
of the sixth
day.

Part 2. nefs by a cursed Simony. There we meet with *Doctors* like *Serpents* and *Basilicks*, who poison by their very breath, and spread the venom of their false *Doctrines*, with piercing, sharpened tongues; I mean the *Schoolmen*, who with subtile *Arguments*, whetted and set in order, as so many darts and spears, diffuse *Heresy*, *Impurity*, *Poison* and *Idolatry*.

Moreover, we there meet with *wild Beasts*, bloody and cruel *Men*, who delight in blood and slaughter, and glut themselves therewith, as so many *Lions* and *Tygers*. We may there see multitudes engaged in an *Holy war* against *Infidels*; who went to the *Holy Land* to conquer it, but carried with them the *Lions Tooth*; for they rent and devoured every thing which came in their way. Especially may we there take notice of those cruel *Persecutors* of the *Church*, killing, burning, and committing outrage and massacres in all places. This should be carefully observed, that we meet with *Birds* and *Fishes* in the *fifth day*; answering to the *first* Period of *Antichrist*, or the *fifth* of the *Church*; and some of those *Creatures* live upon the spoil, but do not *prey* upon *Man*. We do not see that *Birds* and *Fishes* go out of their own *Element*, to fall upon men, and destroy them. So in the *fifth* Period there were, 'tis true, some *Hereticks*, and a great corruption; but there was not much persecution, little blood spilt at that time upon the account of Religion. That sort of rage began not to be much employed; but since the *eleventh* Century, in the *sixth* Period.

Myseries
of the crea-
tion of the
Man and
Woman.

In the same day God created the *Man* and the *Woman*, who are the *Images* of *Christ*, and of the *Church* his Spouse. The Parrallel between the first and second *Adam*, and between the *Woman* and

and the *Church*, hath been made so often, and is so easy to make, that I need not dwell upon it; and therefore shall only take notice, that the *Type* doth exactly correspond with the *Mystery*. At the end of the *sixth day* God finisht his work, he then gave the last stroke to it, by the *Creation* of the *Man* and the *Woman*, an Emblem of *Christ* and his *Church*, and of their Union. In the *sixth Period* (near the end whereof we now are,) God will compleat his *Church* by the ruin of *Antichrist*; and bring the *Kingdom of Christ upon Earth* to its perfection. This should be well remembred, that the *Church* in the *Type* of the *Creation* appears under *four* Emblems. 1. As the *Earth* buried, and covered under waters. 2. As a *dry Land*, above the waters, and bearing fruit. 3. As a *Moon* inlightened by the Sun. 4. And lastly, as the *Woman*. And our *Lord Jesus* appears there under *three* Emblems: 1. As the *Light* of the first day, without or before the Sun. 2. As the *Sun*. 3. Under the Emblem of the *Man*. The *Church* in her *first* state, before the Law, was as the *Earth under water*, she was obscure, and as it were buried among the Nations. In her *second* state, under the Law, she was as a discovered Land, distinguisht, and known, and bearing fruit; but yet she was but *Earth*, i. e. not very considerable. In her *third* state, under the Gospel, she appears as a *Moon*, a rival of the Sun, imitating his Light; and therein she is more glorious than the *Earth*. This is the *Apostolical Church* so glorious, and full of knowledge. In the *fourth* state, she appears as the *woman*, taken out of the side of *Adam*, closely united with him, being one Body and one Flesh. 'Tis in the last Period that she shall be more united to *Christ* than before. In the *fourth* Period she

is

Part 2. is as the *Moon*, and notwithstanding the nearest approaches of the *Sun*, there remain vast distances between them. But towards the end of the *sixth* Period, and throughout the *seventh*; her union unto Christ shall be immediate and intimate as that of a Wife with her Husband; therefore the *Church* in this *seventh* Period is represented as a Spouse which was to be brought to the Lamb.

On the other hand, Jesus Christ appears under *three* Emblems. In the *fourth* Period, as a *Sun*, which scatters the darkness of Idolatry, Paganism, and Ignorance, that covered the face of the *Earth*. This *Sun* is plac'd in the *fourth* point, just in the middle of the *seven*, to let us know, that he is the Center of the Church; the *Sun* which gives light before and behind, to the preceding Ages, and to those which follow him. Towards the end of the *sixth* Period, and throughout the *seventh*, he is *A man*, to whom God gives dominion over the *Fowls of the Air*, the *Fish of the Sea*, and *creeping things*, and *four-footed Beasts*, i. e. That Christ in this last Period shall be *Lord and King*, who shall rule over the *Birds*, tame the boldest and most aspiring spirits, who mount even unto the Heavens, he shall humble them, and keep 'em within the bounds of their duty: over the *Fish* of the Sea, to deliver 'em from their corruption; over *Creeping things*, to destroy the influence of their poison: over *wild Beasts*, to tame their fierceness, and render them meek as Lambs. In the *first day* Jesus Christ was figured but by a dim Light, because in the *first* Period of the *Church*, he vouchsaf't her but a very imperfect knowledge of himself.

This methinks is the Mystery of the *six days*; which

which way well serve as a favourable omen in reference to the *seventh day*, because every thing therein seems to accord well; what then is wanting to the *World*, after the works of the *six days*; to render it perfect? *Holiness* and *Rest*; and these are the two Things which God added on the *seventh day*. *Holiness*, for he Sanctified the *seventh day*, and thereby the rest of the *World*. *Rest*, for till then God had been at work, and the *World* in Motion. Now God gave the *World* that *Rest* which it wanted, in that he himself rested on the *seventh day*. All this is an admirable Emblem of our *seventh Period*, for the sake whereof all this explication of the *Type* of the *Worlds Creation* hath been given. During the *six days*; God made the *Church* to pass through several changes, he will bring it to perfection at the end of the *sixth*, by the ruin of the *Antichristian Kingdom*, and by the Conversion of all Nations. What then is wanting to it? *Rest* and *Holiness*. *Rest*, for hitherto she hath always been in toyl and Travel. *Holiness*; for she hath always been imperfect. We must therefore look for a *seventh Period*, which shall be a Kingdom of *Rest* and *Holiness*; wherein the *Church* shall no more be persecuted, either by Fire and Sword; or by *Heresy* and *Idolatry*; wherein also there shall be a plentiful effusion of the *H. Spirit*; to produce a great degree of *Holiness* and Sanctification among men.

We must not say; that the accomplishment of this *Type* will be found in *Heaven*, where is *Rest* and *Holiness*, and that therein is the mystery of the *seventh day*. I say again, that cannot be meant; because this *seventh Period* must be of the same kind and order with the other *six*. We even now observed, that the *Sun* was created on the *fourth*

Part 2.
The mystery of the seventh day of the Creation.

This mystery shall be accomplished upon Earth.

Part. 2. *fourth day*, there are *three days* before, and *three* after, exactly in the middle of the *seven*, to signify that Christ the *Son of Righteousness* is the *Center* of the intelligible World. If he be the *Center* of the *seven Periods*, he must certainly have an equal reference to all the points of that Circumference. Now what relation can he have to the *seventh day*, if Eternity be meant by it? In that Eternal abode Christ shall have no more the relation of a *Center*, a *Sun*, and a *King*. For *St. Paul* tells us, that then *God shall be all in all*, and *Christ shall deliver up the Kingdom again to his Father*. Moreover, 'tis certain there ought to be a proportion between the *seventh Period*, and the *six* fore-going ones: Now there is none between Eternity and the duration of the Church upon Earth. And lastly, I am bold to say, that the ancient *Types* were not established by God immediately, to figure Heavenly Things, but only the Graces and Favors of God in this World, under the *Kingdom of the Messiah*; You cannot show me any one of the ancient *Types*, which hath an immediate relation to the glories of the Heavenly Paradise. The marriage of *Adam* and *Eve* was the immediate *Type* of the *Union* between Christ and his Church, in the Kingdom of his Grace. It did only mediately typify their *Union* in the Kingdom of Glory. By consequence this *seventh day*, which all acknowledge to be *Typical*, must have its immediate relation not to the *Sabbath* of the Church in Heaven, but to its State of *Rest* upon Earth.

CHAP. XXIII.

A farther Confirmation of the future prosperity of the Church upon Earth. The 21, and 22. Chap. of the Apocalypse interpreted: that in those Chapters the Church is described as victorious upon Earth, and not as Triumphant in Heaven.

WE may not pass from the *Apocalyps*, without saying somewhat concerning the *last Chapters*. If we needed another Head of Arguments to prove our notion of the *Reign of Christ for a thousand years*, and the *Triumphant state of the Church upon Earth*, before its final glorious *Triumph in Heaven*; we might be furnished from these *last Chapters*. For they are not, as is commonly supposed, a description of the *Church in Heaven*. They exactly answer to the *nine last Chapters* of the Prophecy of *Ezekiel*. That Prophet in those *nine last Chapters*, sets forth in a figurative manner the condition of the *Church of Israel* after its restoration; their glorious *Kingdom*, and the wonderful *Peace* they should enjoy after their return; which return or recalling was to be after the *fall of Antichrist*. *St. John* gives an account what the *Church* shall be after with relation to that *Fall*, after it shall have bin accomplisht; so that both these Prophets describe the *Church*, as to the same *Period*, and the same condition. This will easily appear, if we briefly run over that which remains of the *Apocalypse*. It cannot be questioned, but that our Prophet con-

The Prophecy of the nine last Chapters of *Ezekiel*, is the same with that of the last Chapt. of the *Apocalypse*.

R r c l u d e s

Part 2. cludes the 20th Chapter with a description of the last day of Judgement. The war of *Gog* and *Magog* follows upon the *reign of a thousand years*, to the revolt of *Gog* and *Magog* succeeds their defeat, after their defeat there is nothing but the *last day*, which shall come and surprize the World in the twinkling of an eye. This is signified by those words:

Chap. 20. V. 11. *Then I saw a great white Throne, and him that sat on it, from whose face the Earth and Heaven fled away, and there was found no place for them.* White as well as Purple is a Royal colour, and withal a Priestly; for the Priests were clothed in white. The Holy Priest's garments on the day of Expiation, according to the tradition of the *Jews*, were called *Bigdei Lavan*, white garments. In like manner he that sat upon the Throne is our King and Priest. The Earth and the Heaven fled from his face; for they shall be burnt, that they may be renewed.

V. 12. *And I saw the dead small and great stand before God, &c.* 'Tis a description of the last Judgement, to the end of the Chapter; all this is plain.

v. 1. The 21. Chapter begins with these words, *And I saw a new Heaven and a new Earth; for the first Heaven and the first Earth were passed away.* These words do evidently allude to what he had said just before, *and the Heaven and the Earth fled away.* As that was interpreted of what should happen at the last day of Judgement; it is clear, that these *new Heavens* and this *new Earth* must be understood in a literal, and not a figurative sense, for the *new World*, after it hath been refined by fire. And so the description we read of here, even to the *ninth Verse*, is that of eternal Rewards and Punish-

The first Vision of 21 Chapt. to the 9th V. respects that which follows the end of the world.

Punishments. 'Tis true, that which is spoken of Part 2. *the H. City, of the new Ierusalem coming down from Heaven, prepared as a Bride adorned for her Husband; of the Tabernacle of God with men, of his dwelling with them, and they with him, and that God shall wipe away all tears from their eyes, and that there shall be no more death, or sorrow, or crying, or pain: All this, I say, might very well be applied to the Church as victorious upon Earth; but this description is determin'd, by what precedes and by what follows, to Eternal Glory; by that which precedes, which is the description of the last day of Judgement, and by that which follows, which is the description of everlasting Punishments; but the fearful and unbelieving, &c. shall have their part in the lake which burns with fire and brimstone, which is the second death.* v. 3, 4. v. 8.

The ninth Verse begins a new Vision, and a more perticular description of the blessed Reign of Christ upon Earth. In the same manner, as the H. Spirit, after he had in the 13th Chapter given an enigmatical and general description of the *Antichristian Empire*, under the image of the *two Beasts*, gives a more ample account of it in the 17th Chapt. So having in the 20th Chapt. described the reign of Christ, though in few words, he set forth that reign more at length afterwards, that state of the *delivered Church*, under the image of a *great City*, called *Ierusalem*, as after having set out the *Antichristian Church* under the image of a *Beast*, and of an *Empire*, he represents it under the Emblem of a *great City*, called *Babylon*. The 9th v. begins a new Vision.

V. 9. *And there came unto me one of the seven Angels, which had the seven Viols, full of the seven last plagues; and talked with me, saying, come hither;*

Part 2. *hither; I will show thee the Bride; the Lambs wife.*

'Tis in all likelyhood the last of those seven Angels, who had poured out the Viols, and the same who shew'd unto the Prophet the great City, the mother of Fornications. Then came one of the seven Angels unto me, which had the seven Viols, and talked with me, saying; Come hither, I will show thee the Judgement of the great Whore, that sitteth on many Waters. As it was this seventh and last Angel, who had the Viols, by whom the ruin of Antichrist was effected; it doth most properly belong to him to show Babylon falln, and Jerusalem rebuilt.

V. 10. *And he carried me away in the Spirit to a great and high Mountain, and showed me that great City, the Holy Jerusalem, descending out of Heaven from God.* This is somewhat like what the Devil did unto Jesus Christ, when he carried him up into an high Mountain, and shew him all the Kingdoms of the world: what the Devil makes appear by illusion, St. Iohn sees by vision. That he was carried, or seemed to be carried, up into an high Mountain, makes it plain, that the Jerusalem he was to be made see from thence, was here upon Earth, and not the Triumphant Church in Heaven, though it be called the Holy Jerusalem descending out of Heaven from God. She shall be descended from Heaven, because she shall abound in Graces which come from thence: she is called the great City, and 'tis the first time she is so called. 'Tis a detestable name, which in all the preceding Prophecy is given only to Spiritual Babylon. But 'tis on this account, that then the Church shall possess the multitude of the Nations, as Antichristianism doth at present.

V. 11. *Having the Glory of God, and her Light*
was

was like unto a stone most precious, even like a Jasper Part 2.
stone, clear as Cristal.

V. 12. *And had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels, and names written thereon, which are the names of the twelve Tribes of the children of Israel.*

V. 13. *On the East three Gates, on the North three Gates, on the South three Gates, and on the West three Gates.* In the description of this *City*, we have every thing that is rich and precious, all signifies its great Holiness, excellent Verrues, and perfect Peace; for they are the substantial Goods and real Treasures of the Church. *It had a great & high Wall;* by that is meant Divine Protection; which shows also that 'tis the *Church upon Earth*, which is spoken of; for the Church in Heaven hath no need of walls, being out of the reach of Enemies.

And had twelve Gates. We have observed before, that the number *Twelve* is frequently to be met with in this description; and that it is a sacred number because of the twelve *Patriarchs*, the twelve *Tribes*, and the twelve *Apostles*; the Gates are the entries into this *City*, and so denote the recalling of the *Jews* according to their *twelve Tribes*, from that great dispersion they are now under. That these twelve *Gates* have a particular relation to the People of the *Jews*, is plain by what follows, That *on the twelve Gates were written the names of the twelve Tribes of Israel.* For by those *Tribes of Israel*, we may not understand the *Church* of the converted *Gentiles*, they have a distinct place in what remains of the description of the *new Jerusalem*. So the twelve *Gates* at the four Cardinal points of the World, *East, North, South, West*, are to the same effect as what God had said in another place, *I will call my Sons from far, and my Daughters*

The recalling of the Jews foretold.

Part 2. *ters from the ends of the Earth; I will say unto the North give up, and to the South keep not back.*

At every one of those twelve Gates are twelve Angels; These are the twelve Apostles, called Angels or Pastors, who whether they shall be raised from the dead or no, shall by their preaching and Doctrine guide the *Jews* to enter again into the Church, and open the gate unto them. For they are here described as Keepers of the Gates, who both open and shut them.

V. 14. *And the Wall of the City had twelve Foundations, and in them the names of the twelve Apostles of the Lamb.* The protection, safety, and the Wall of the Church, depends on the foundations whereon she shall be built. Those foundations are Articles of Faith and Christian Verities, according to the Idea of *St. Paul*, who saith, there is but one Foundation, which is Jesus Christ; but on this foundation some build Hay and Stubble, but
 2 Cor. 3. others Gold and precious Stones. These precious Stones and this Gold, signify *Pure Doctrine*, as the Apostle doth sufficiently explain it. These are the foundations of the Church, which is built upon Truth. The Prophet gives twelve for the number of these foundations, because of the twelve Articles of Faith contained in the Creed; on these foundations were written the names of the twelve Apostles; because they were the persons who published the Gospel, and maintained those Articles of faith by their preaching, and by their blood.

The Holy Ghost in what follow describes these foundations, and assigns a precious Stone to each of'em.

V. 19. *And the foundations of the Wall of the City were garnished with all manner of precious Stones; the*

the first foundation was Iasper, the second Saphire, Part 2.
the third a Chalcedony, the fourth an Emerald.

V. 20. The fifth a Sardonyx, the sixth Sardius, the seventh Chrysolite, the eighth Benyl, the ninth a Topaz, the tenth a Chrysoprasus, the eleventh a Iacynth, the twelfth an Amethyst.

If we had leasure and time to spare, we might compare the twelve *Articles* of the Christian Creed to those twelve *Stones*, and see wherein every Article of Faith might symbolize with every Stone. Supposing that the Holy Spirit had regard to the order, in which the *Church* hath plac'd the twelve *Articles*. But I fear lest we should herein go beyond the intention of the Holy Ghost, and deliver things rather curious than solid; for the true design and scope of Figures and Mysteries is lost by stretching them too far. I suppose the design of the Holy Spirit, is only to show us in general, how valuable and precious are the *Christian Verities*. They who let go those Truths unto *Hereticks*, and reckon the *Socinian Heresies* to be tolerable, are far from esteeming them thus precious; and do not sufficiently understand the worth and excellence of Truth. I now return to the description of the Heavenly *Ierusalem*, i. e. of the *Church* in its last Period here on Earth.

V. 15. And he that talked with me had a golden Reed to measure the City, and the Gates thereof, and the Wall thereof.

V. 16. And the City lyeth foursquare, and the length is as large as the breadth: and he measured the City with a Reed, twelve thousand furlongs: the length and the breadth, and the height of it are equal.

V. 17. And he measured the Wall thereof 144 cubits, according to the measure of a man, that is, of the Angel.

Part 2.

V. 18. *And the building of the Wall of it was of Iasper; and the City was pure Gold, like unto clear Glass.*

What it is
to measure
in a pro-
phetic
sense.

To measure, is to make account of, to esteem, to reckon among things that are considerable. Wherefore in the *eleventh Chapt. St. John* was ordered, *to measure only the Temple and the Altar, and those who worshipped there.* Not to value or make account of any but true Believers. But for the *outer Court*, it was said unto him, *Measure it not, I have left it unto the Gentiles.* As to the outward part of the *Church*, make no account of it, for the *Paganism of Antichrist and Popery* shall be there established, and shall reign for the space of 42. *Prophetic moneths, i.e. 1260 years.* Here the *H. Spirit* measures the *Holy Ierusalem* throughout, not only the *Temple and the Altar*, but the *Court* that was before abandon'd to the *New Pagans*; and not only the *Court*, but the whole *City*: *to measure the City, the Gates thereof, and the wall thereof*; 'Tis to signifie that in this last *Christian Church* of the last *Period*, every thing therein shall be Great and Good, worthy to be esteemed, and measured, and reckon'd as things of value and consideration. Men do not measure waste and barren Heaths, sands, and rubbish; 'tis not worth the while: but Palaces, and fruitfull grounds, vineyards, and orchards, and the buildings of a *City*. This is the mystery of the *measure*.

But observe the difference between the Circumstances of the *first* measure in the 11th. *Chap.* and those of this *second* here, besides those we have already taken notice of.

1. That the first measure reacheth only to the *Court* and the *Altar*, that was the *Christian Church* for the 3 first ages, as hath been said; but here the

the measure extends to *All*, and even to the *City*, Part 2. which denotes the Primitive Christian Church to be very inconsiderable, compared with the Church of this last *Period*.

2. 'Tis *S. Iohn* that received the Reed in the 11th. Chap. to measure the Temple and the *Altar*; *there was given me a Reed like unto a rod, and the Angel stood, and said, rise and measure the Temple*. But here 'tis an *Angel* that measureth; an Agent of a higher order than the Apostle.

3. Lastly; *S. Iohn* hath only a *rod* given him, a *reed* to measure with; a weak Instrument and of little value: but here the Angel measures with a *Golden reed*. All which sets forth the great excellence of the Church in this last period, that it should surpass even the *Primitive Church*, as much as a city exceeds a Temple, an Angel a man, or a Golden Rod an ordinary cane or reed.

The city was built four square; the square is an emblem of Rest, because that figure of all others is most proper to keep firm; which signifies the tranquility and immutable Peace of this Church. The square also relates to the number *Twelve*, which occurs so often in this description: for 12 is a square number, that shows *three* on all sides: *Three*, a number of perfection as well as *seven*, to signify that on what side soever you look upon this Church, whether in regard of its *Holiness*, or *Knowledg*, or *Peace*, or *Glory*, she shall be every way perfect. These are the four sides of the square, Holiness, Knowledg, Peace, and Glory; and this Perfection she hath from the number *Twelve*, viz. from the twelve *Apostles*.

He measured the City with the Reed 12 thousand Furlongs. This is not to be understood of the circumference of her Walls, or of their diame-

ter,

Part 2. ter, or their Heighth, but of the whole Body of the *City* taken together, as a *Cube* that contains 12 thousand furlongs, counting every thing. There are 12 *foundations* which are the 12 *Apostles*, or rather the 12 *Articles* of faith. Every foundation answers to a thousand Cubits, *i.e.* that every of the *Apostles* by his doctrine and preaching, did increase the *Church*, and contribute to its building, and to the gathering of the saints, in the same proportion, which a foundation of one cubical foot, or therabouts, hath to a thousand furlongs. This signifies the great Increase and multiplication of the *Church*.

The length, the breadth, the Height of the City were Equal, that is, it was in all accounts a perfect *Cube*: throw a Die where you please, it will alway find a place to rest. So shall be the *Church* of the last period, what ever Commotions may happen, she shall not lose her rest, nothing shall be able to destroy or hinder it. Interpreters have no reason to make an objection here, that a *City* that is as high as large would be a monstrous pile; for every thing here is beyond the ordinary rules among men, to signify that this Holy Society shall not be governed as Humane societies now are. Besides this, the great *Equality* of this *City* in all its dimensions, seems to me to denote that admirable *Equality* between all the *Saints*, which shall take place in the *seventh* period of the *Church*; not that all difference of Conditions shall be absolutely laid aside; there shall still be *superiors* and *Inferiors*, *Rich* and *Poor*, some to Govern, and others to obey; but those great distances between mens conditions shall then be filled up by *Charity* and *Love*; whereas now they are enlarged and widened by *Pride* and *vanity*.

There

Then he measured the Wall, 144 Cubits. Here Part 2. is the number 144, which is sacred because of the number 12 which is its *Root*; 'tis easie to apprehend why the Wall is 144 *Cubits*, 'tis because it is raised upon 12 Foundations; and the wall of the City had twelve Foundations. Build upon twelve, raise another number by multiplying this by it self, and you make 144. for 12 is the square root of 144. Every building of the Church is raised upon the 12 *Apostles*, and in its raising she is multiplied, as in building upon 12, you make 144. and these 144 *Cubits* are not to be taken for the same thing with the 144 thousand who were marked, which are the whole body of the *Saints*. These 144 *Cubits* are in the walls of the City, and not in the whole City. This wall is that which gives protection to the City and the Church; it is *Truth*, and the Holy Ministry, by whom that Truth is preached; so that the 12 Foundations are the *Principal Pastors* with the Truths they teach, viz. the 12 *Apostles*: and the 144 *Cubits* are the whole *Evangelical Ministry*, built upon the 12 *Apostles* as their first Teachers. He measured the wall, according to the measure of a man, i. e. of the Angel: that denotes, that the Angel in giving to a wall one hundred forty four *Cubits*, founded upon twelve, hath therein followed the ordinary way of Computation among Arithmeticians, who by multiplying twelve by it self, make one hundred forty four.

And the building of the wall was of *Iaspis*, and the City was of pure Gold like unto clear glass. The distinction of men according to their different qualities is conveniently and commonly enough made by the Emblem of *Metals*; men of low and base Spirits, sunk into degeneracy and vice, are

Part 2. are well represented by *Lead*. *Iron* is the Emblem of Cruel and hard-hearted persons, who are void of Pity. *Brass* doth well enough represent such as glitter and make a show of more than they are or have: for *Brass* imitates the colour of *gold*, but is short in value. *Silver* is an Emblem of those who are in some sort vertuous, but not in the first rank. Lastly, *Gold* is the Emblem of such spirits as are pure, solid, firm, and truly vertuous. This is that which the H. Ghost would teach us; that the *Church*, in this last *Period*, shall be made up of such persons, as are of sincere and approved piety, of a vertue that is bright and solid; therefore the *City* is said not only to be of *Gold*, but of *gold clear as Crystal*. Nevertheless, as in every *Church*, the *Ministry* ought to possess a more eminent degree of Christian vertues than others; the wall, which signifies the Ministry of the Church in the seventh *Period*, is said to be of *Iaspars*, and *precious stones*, more valuable than gold.

V. 21. *And the 12 Gates were of 12 Pearls, every severall gate was of one Pearl*. We have seen how the *12 Gates* signifie the *12 Apostles*; the *Guards*, *Guides* and *Porters* as it were of the *Church*: we might easily discover a resemblance between the *Apostles* and *Pearls*; but 'tis sufficient to understand, that the design of the H. Ghost is to show that these *12 Men* are of an inestimable value. All the riches of the world cannot be a sufficient price for *12 Pearls*, big enough to make *12 Gates* of Cities: and herewith we must know, that when the spirit of God puts so high a price upon weak men like our selves, when he calls them *Iaspars* and *precious stones*, the *Gates* and *Foundations* of a *City*, he doth not look upon

upon 'em in themselves; but considers them with Part 2.
that treasure of the Gospell committed to their charge.

This Gospell is the *Pearl of great Price*, which when one had found, he went his way, and sold all that he had to purchase it. This is the *Treasure* of which *S. Paul* speaks; when he saith, *we have this treasure in Earthen vessels*. The *Apostles*, with Evangelical truth in their Breasts, are the 12 foundations, the 12 Gates, and the walls of the City. They are *Every thing* with this; for *Truth* is every thing; and without it they are *nothing*.

V. 22. *And I saw no Temple therein, for the Lord God Almighty and the Lamb are its Temple*. This must be understood as the words of another *Prophet*, who speaking of the *Church* in this period, saith, *Every man shall not teach his Neighbour, for they shall be all taught of God*; which doth not import that the Ministry shall be abolisht, but that the increase of Knowledge shall be so great, that ordinary men might rather be Teachers, than need to be taught: doubtless there shall be Temples to the end of the world, and places set apart for publick worship. But it shall hardly be necessary to distinguish places for divine service; because God shall be every where served in perfection. *The Lord and the Lamb shall be its Temple*. God shall dwell in them, and they in God; the union of holy souls with God shall be most intimate and reciprocal.

V. 23. *And the City had no need of the sun, nor of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof*. Here the *sun* and the *Moon* do signifie created lights, which cause a succession of day and night, and these

Part 2. these Luminaries are Emblems of the manner wherein the light of Grace is now dispens'd. There is now a mixture of Light and Darknes, of Day and Night, in the same Church, and in the same soul. It shall no more be thus in the Church of the *seventh Period*; The air of that Church shall be always full of Light. God shall abundantly impart knowledge to the Souls of the Saints; in a more immediate manner, without any created Luminary.

V. 24. *And the Nations of them which are saved, shall walk in the Light of it: and the Kings of the Earth do bring their glory and honour into it.*

V. 25. *And its Gates shall not at all be shut by day: for there shall be no night there.*

V. 26. *And they shall bring the glory and honour of the Nations into it.*

V. 27. *And there shall in no wise enter into it any thing that defileth, or that worketh abomination, and a lie, but they who are written in the Lamb's book of Life.*

Here is the perfect and compleat calling of the Gentiles, who shall joyn themselves with the converted Jews, to compose this glorious Church. The Holy Ghost seems to intimate, as if there should be none but the Elect, and no Reprobates. At least, if there be any Hypocrites; that their number shall be so small; as not worthy to be counted.

Then he shewed me a pure River of water of life, clear as Chrystal, proceeding out of the Throne of God, and of the Lamb. 'Tis so well known that water in the Scripture stile signifies grace and the Divine Spirit; that 'tis needless to remark it. Ho every one that thirsts, come to the waters; out of his belly shall flow living waters: but he spake of the Spirit,

Spirit, which they should receive who believed on him. So that the *River* which proceeds out of the Throne of God, is that vital Spring of Spirit and Grace, which God will most plentifully dispense to this *Church*. It is the same *River* which the Prophet *Ezekiel* saw coming out of the *Temple*: at first it was no higher then the *ankels*, but by little and little the increase was such, that you must be obliged to swim to pass over it. 'Tis the Emblem of that measure of *Grace*, which is always progressive, and in these last and happy days, shall flow as the Sea.

Part 2.
Chap. 47.

V. 2. *In the midst of the street of it, and of either side of the River, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every moneth, and the leaves of the tree were for the healing of the Nations.* This is almost copied from *Ezekiel*, so that we may see it describes the same thing. *Ezekiel* said, that on the bank of the *River*, were very many trees on the one side and the other, fruit trees, whose leaves shall not fade, neither shall the fruit thereof be consumed, it shall bring forth new fruit every moneth. This farther denotes *Grace*, which is our meat and drink, to satisfy our hunger, and quench our thirst, which is the *Manna* in the Wilderness, and *Water* out of the *Rock*. The fruits of this tree shall be for the healing of the Nations. *Ezekiel* saith, the leaf thereof shall be for medicine. That *Grace* which shall be our food, shall also supply the use of *Physick*. Every one may see here a manifest allusion to the *Earthly Paradise*, to its *Rivers*, and to the *Tree of Life* that was there. To denote that the *Church* in this her last *Period* shall be a true *Paradise*, where plenty and abundance of all blessings may be met with. 'Tis of this reign, and of this last *Period* of the *Church*, that the last part
of

v. 12.

Part 2. of the *eleventh Chapter*, is to be understood. We have already seen how that *Chapter* is an Epitome of what shall befall the *Church*. In the *first part*, we have a short account of the happy state of the *Church* during the time of its purity. In the *second*, the reign of *Antichrist* is described, and the last *persecution* which the *Church* shall suffer. And in the *Third*, we have the glorious state of the *Church* after she hath subdued her enemies. This is the Prophecy.

Chap. 11. V. 15. *And the seventh Angel sounded, and there were great voices in Heaven, saying, the Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.*

V. 16. *And the four and twenty Elders, who sat before God on their seats, fell upon their faces, and worshipped God.*

V. 17. *Saying, we give thee thanks O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great Power, and hast reigned.*

V. 18. *And the Nations were angry; and thy wrath is come, and the Time of the dead that they should be judged, and that thou shouldst give reward unto thy Servants the Prophets, and to the Saints, and them that fear thy name; smal and Great, and shouldst destroy them which destroy the Earth.*

V. 19. *And the Temple of God was open'd in Heaven, and there was seen in his Temple the ark of his Testament, and there were lightnings, and voices, and thundrings, and an Earthquake, and great Hail.*

We have observed, that the *seven Trumpets* followed upon the *seven seals*; and were not contemporary with'em: the *seven seals* carry the Pro-

Prophecy almost as far as the fall of *Paganism* unto Part 2. *Constantine*, the first Christian Emperor.

The *seven Trumpets* divide the rest of the Time, between *Constantine*, and his *Christian* Successors, to the end of the World. And the *seventh Trumpet* that sounds here, is the beginning of the last Period; which comprehends the fall of the Empires of the World, and particularly that of the *Antichristian Kingdom*, or the *Papacy*.

The *seventh Angel* sounded, and there were great voices. These are voices of Acclamation and joy. That *Thunders* and *Lightnings* are joyned to those voices, signifies the preaching of the Gospel.

And the four and twenty Elders, who sat before God on their seats, fell upon their faces, and worshipped God, saying, we give thee thanks, O Lord God Almighty, &c. 'Tis the Song and subject matter of thanksgiving, wherewith the Holy People should praise God, during the reign of a thousand years, when God shall have subdued all their Enemies. Observe here, that the four and twenty Elders appear alone, and begin the Song; whereas in the first Vision the living Creatures begun the Song; and the Elders followed 'em. 'Tis not to exclude the living Creatures and the Ministry, in the last Period of the Church; but to signify, that then the People shall be so filled with the Divine Spirit, that they shall not need to wait the inspiration and assistance of the Holy Ministry, to ingage them to praise God, and perform holy duties.

The Nations were angry, and thy wrath is come; i. e. the Nations of the *Antichristian People*, have executed their malice and fury, and thou hast avenged it by destroying their Empire. And the Time of the dead that they should be judged, and that thou shouldest give reward unto thy Servants the Pro-

Part. 2. *phets, and to the Saints, and them that fear thy name, small and great.* This doth not signify the last judgement, or the last Resurrection.

'Tis the *first* Resurrection, the Deliverance of the *Church*, her coming to the expected *Kingdom*. This is set forth after the same manner in the 20th Chapter of the *Apocalyps*, as hath been already seen, *The Time of the Dead to be judged*; he saith not, the *Living and the Dead*, or *all the Dead*; but speaks of the *Church*, which lay as dead during the reign of *Antichrist*, and shall rise again when that Kingdom is destroyed. *The Dead shall be judged.* And how? 'tis God will reward the *faithfull* and the *Church* by giving them Peace and a Kingdom. 'Tis a *judgement of Grace*; and of *Beneficence*. He speaks not of eternal Rewards, as appears by what follows: and *to destroy those, who destroyed the Earth*. Which is not a proper term to signify eternal punishments, wherein nothing is destroyed: men continue under them for ever: so that the ruin of the *Antichristian Empire* must be here meant.

Chap. 11.

V. 19. *And the Temple of God was opened in Heaven, and there was seen in his Temple the Ark of his Testament.* The Ark is the sign of God's Covenant with the *Jews*; so this Prophecy of the Ark in the Temple of God, signifies the *recalling of the Jews*. *The Temple of God was open*: The *Church* shall be open to all Nations, all People shall resort to it; and among others, we shall see that People, who derive their Glory from the Ark of the Covenant.

C H A P. XXIV.

The Characters of the Kingdom of the Church. Eight are certain, and five doubtfull. What shall happen after this Kingdom. What is meant by Gog and Magog. There shall probably be a lesser kind of Antichrist, a little before the end of the World.

HAVING confirmed the *Truth* of this *Reign* of *Christ upon Earth*, we ought now to consider the *Nature* and *Characters* of it; they may be divided into two *Classes*; some that are *doubtful*, and others *certain*. It is fit that we begin with the *certain*. We are not to reckon among the *Characters* of this *Reign*, either the *fall* of the *Babylonish Empire*, or the *conversion* of the *Jews*, or the *conversion* of the remaining *Gentiles*. For these *three* things are to go before it. They can never be brought about, but with confusion and Tumult. The *Po-pish Empire* cannot fall, but it must cost blood, and make a mighty noise. The *conversion* of the *Jews* must needs be attended with great Commotions among the *People*, and it may be violent contradictions. 'Tis likewise impossible to conceive; that the *Conversion* of the *Gentiles* can be brought about, without the utmost endeavours of the *Devil* to hinder it: he will raise all his forces every where, to hinder the last establishment of this *Kingdom of Christ*, as he did in the first *Ages* of the *Christian Church*. So that we cannot doubt; but he will cause great opposition, not only by words, but it may be blows. Now this cannot belong to

Part 2. the *Kingdom of Christ*, whereof the principal Character is *Sovereign Peace*. Infomuch that we thus conceive of it. 1. The *Papal Empire* shall fall. 2. After that some *years* will be necessary to abolish *Sects* and *Parties*, and compose the differences among *Christians*. 3. That after this, many *Heathen Nations*, and the *Jews* shall be converted; for it cannot be thought, that they should be converted, while *Christians* are so much at variance among themselves, and seeking the destruction of one another. 4. After the Conversion of the *Jews*, the remainder of the most remote *Nations* shall also be converted; Now for all this there must be time; for should we think that God will act in a more miraculous manner in *this*, than in the establishment of the *first* Christian Church, Wherefore as the *Christian Church* was near an hundred *years* in its first settling, no less will be necessary perfectly to resettle it; and *then* shall that blessed *Kingdom* come, which we expect; not but that there is some probability, that God may begin to compute the *thousand years* from the fall of *Antichrist*, even before the Conversion of the *Jews* and *Gentiles*, and so the fall of the *Antichristian Kingdom*, and the Conversion of the *Nations*, may in some sort be comprehended within the *Reign of Christ*, for a *thousand years*. But when we speak here of the *Kingdom of Christ*, we speak of it as in its perfection, which will not be till after these things are come to pass.

An extraordinary effusion of the Spirit the first certain Character. Chap. 2. 28, 29.

The *first* certain Character of this reign of Christ, is the *plentifull effusion of the Spirit of God upon men*. The Prophecy of *Joel* to this purpose, is one of those, which is but in part accomplished hitherto, *I will pour out my Spirit upon all flesh, and your Sons and your Daughters shall prophecy, your old Men shall*

shall dream dreams, and your young Men see visions; also on the servants and the hand-maid in those days will I pour out my Spirit. That lesser effusion of the Spirit, which the first Christians experienc't, is not enough to fill up the Sense of this Prophecy.

1. Because *that* did not extend very far; the number was not great of those who did partake of it.

2. That did not last but a little while, for even before the death of the *Apostles*, the extraordinary gifts of the Spirit became rare; So that what was then, was properly but a presage and *type* of that large effusion of the Spirit, which should be in the last Period of the *Church*; not that all men shall then become Prophets, and be inspired; but all shall be assisted and led by an extraordinary and all-powerfull influence of the H. Spirit.

2. From this first Character will arise a *second*, viz. *great Holiness*. Great in respect of the *degrees*, and of the *extent* of it. In respect of *degrees*; for such as shall then be *Holy*, shall be incomparably more so than any are now, who are reputed such: and as to the *extent* of it, because the number of Holy persons shall be greater. Nevertheless, 'tis not to be understood, as if men shall then be altogether without sin, for they must dye. There must therefore be some remainders of sin; even the Holy *Apostles* did not cease to be *Men*, by being *Saints*. The like shall be in reference to men in this last Period. Neither is it to be hop't that all men without exception, shall then be holy; but 'tis credible, that the number of the *Good* shall exceed that of the *Wicked*, as much as 'tis now inferior to it. By *Good men*, I intend not those who are commonly called *Honest men*; of such there is yet a considerable number in the World; but such as shall be distinguisht by an extraordinary *Piety*,

The second
Character
great Holiness.

Part 2. and *Holiness* ; The number of *such* is now but very small ; but the greatest part of *Men* shall then be *so*. And for the Men of another Character, they shall then be as rare as now they are common. This great *Holiness* of *Men* in those days, is abundantly proved by the many Prophecies already mentioned, and which certainly have not hitherto been fulfilled.

The third
Character,
Purity of
worship &
Doctrine.

3. From thence follows a *third Character*, viz. *Purity of worship and Doctrine*. Corruption in Religion follows the corruption of manners. God cannot permit that any *Church* which is greatly corrupted in manners, should for any long time preserve Purity of Doctrine and worship ; and therefore we find in the *Papacy* that natural conjunction of a great *Idolatry*, with a great *corruption in manners*. So on the other hand, God cannot suffer that a *Church* that is eminent for *Holiness*, should decline from the *Purity of Religion* ; wherefore we may be confident, that the *Church* in its last Period, shall not admit any alteration in the purity of its worship, or of its Doctrine, or in any thing of its Religion. There shall no *Heresy* be received in that *Church* ; and I am perswaded, that *Pelagianism*, which is now so common, shall be quite extirpated ; for then all men shall be full of God, and perceive and acknowledge him in every thing. Whereas the *Pelagians*, who prevail in so many places, do not see and own him any where, but make a *God of Man*, by making him *Independent*. These men are far enough from having a right Idea, of a *Being infinitely perfect*. I dare say, that God is not much in those men, who feel and perceive so little of God.

4. Chara-
cter. Great
Peace.

4. The *fourth Character* of this Reign of Christ, is a *Sovereign Peace*. This is plainly revealed by many

many exprefs Prophecies. That *the Wolf shall feed with the Lamb*, and *swords be turned into ploughshares*, and *men shall not hurt or destroy one another*. The Art of War which sprung from *Hell*, shall return *thither*. Nothing but the corruption and wickedness of the World doth now make it necessary. The Devil of Covetousness, and of Ambition, the spirit of Revenge, and the like, shall return to the bottomless pit, whence they came. And it shall no more be a point of honour to know how to massacre mankind, to storm Towns, and gain Battels, and destroy Countries, and cover the Fields with dead Bodies.

5. This shall be a *Kingdom of Humility*. All those vain Titles, which now serve for ornament and pride, shall then be vanisht. *Brotherly Love* shall make all men *equal*; not that all distinction, and all dignities among men shall cease. This *Kingdom* is no *Anarchy*; there shall be some to govern, and others to obey. But *Government* shall then be without Pride and Insolence, without Tyranny, and without Violence. Subjects shall obey their Rulers, with an humble spirit; and Governors shall rule their Subjects, with a spirit of meekness and gentleness.

6. Character, Deep Humility.

6. All those *Arts which now serve the Pride and Vanity of mankind*, shall then be abolisht. 'Tis a mysterious and deep design of God, that his Providence permits *the Reign of Vanity*, in the place of *Charity*, which is retired and gone. What a multitude of People are maintained by this *Reign of Vanity*? for how could the *Poor* subsist, without the vanity of the *Rich*, who will have stately Houses, gawdy furniture, pompous garments of Gold, Silk, Point, Lace, and fair deliciously, and keep many attendants, and domestick Servants? by *all these* doth

6. Character, Th: abolishing of unlawful & vain Arts.

Part 2. subsist that great Company of *Artificers*, *Goldsmiths*, *Painters*, and those that work in *Tapistry*, in *Stuffs of Wool*, *Gold* and *Silk*, *Cooks*, *Pastry-men*, *Architects*, *Tailors*, and such as make *Point* and *Lace*, &c. These comprehend above three quarters of the *World*, and all these must dye of hunger, if the several branches of humane vanity were not as so many secret and under-ground *chanel*s, whereby Divine Providence distributes food and nourishment to so many persons. They therefore who would cut off all *this Vanity*, before the season of *returning Charity*, do confound the *times* and *Characters* of the different Periods of the *Church*. These are the *Vanities* of the *World*, and while the *World* reigns, they must have their course; but 'tis certain withal, that as soon as the *Reign of Charity* shall return, all these shall be quite banisht.

7. Character, The return of Charity.

7. And this is the *seventh Character* of the reign of Christ on Earth, that *fervent charity shall be restored*, and supply all the necessities of inferior persons. By this a thousand Channels shall be opened for the relief of the *Poor*, like those of vanity: And they who now live upon the *Vanity* of worldly men, shall then live upon the *charity* of the Saints. *Inferiors* are now *vain* and proud as well as *Superiors*, they learn and derive *their* vanity from that of those above 'em: and as *Diogenes* trampled under his feet the Household-stuff and pride of *Plato*, with a *greater Pride* than *his*, so oftentimes the *Pride* and *vanity* of those, who grow rich by the vanity of others, is greater than that of the *Rich* themselves. It shall not *then* be *thus*; Every man shall be content with what is necessary: so that they to whom God shall have given plenty of wealth, shall make no difficulty therewith to supply the necessities of the Indigent. A *community of Goods* shall then take place,

place, like that which was seen in the *first years* of Part 2. the Church at *Jerusalem*. Not that Men shall lose their *property* in the Goods they have, but every one shall dispense largely to such as need. As they who gathered more *Manna* than the rest had nothing over, and those who gathered less, had no want: That which thus happened in the Wilderness, was not only an *Emblem*, but a true *Type* of what shall be in this last *Period* of the Church. They who have more than others, in regard of *possession*, shall have no more than others, in respect of *Use*.

8. *The face of the Church*, as to the external part of it, shall be uniform in its worship, in its Government and Ceremonies. For that diversity and mixture of colours which is at present, proceeds not from the Spirit of God. This *uniformity* it may be shall not be such as to remove every little difference: but there shall be none left that is essential, none that may be called evil; all that which favors of *Pride* and *Tyranny*, shall be banisht from the Government of the Church; and that which serves only for *Pomp*, shall not be admitted into its Ceremonies. Thus much for the certain Characters.

8, Character. Uniformity, in worship &c Religion.

1. The doubtful Characters are; First, *The Descent of Christ into this World, to reign visibly here*. The Prophecies of *Saint John* and of *Daniel* seem to import thus much. The latter saith, that the Son of man, i. e. Jesus Christ, came to the ancient of days, and that *Dominion and a Kingdom was given him*. And *St. John* saith, that the Saints shall reign with Christ a thousand years. I would not be too confident, that this ought to be understood of a visible descent and abode of Christ upon Earth; yea, I do not believe it probable. But to me it seems very Evident, that this Reign shall begin with some *miraculous*

1. Doubtful Character. Christ shall descend from Heaven.

Part 2. *culous appearance of our Lord in his Glory.* After which he shall go back to *Heaven*, and from thence govern this victorious *Church*. *Mr. I. Mede*, and others after him, would make this reign of Christ for a thousand years, to be the *Day of Indgement*, and that within this time shall be the *Resurrection* of the dead. Others say, that the *Resurrection*, and *last Indgement*, shall be before this *Reign of Christ*; but I dare not determine that.

2. Doubt-
full Chara-
cter, whe-
ther all
earthly
Powers
shall be a-
bolisht.
Dan. 7. 11;
12.

2. It is likewise *dubious*, whether all the Powers of the World must then be abolisht. Which those words of *Daniel* seem to signify, *The Beast was slain, and his Body destroyed, and given to the burning flame.* Concerning the rest of the Beasts, they had their Dominion taken away; yet their lives were prolonged for a season and a Time. Beasts do certainly denote *States* and *Empires*; so that it seems as if all Sovereign Power, i. e. *Monarchical*, should be taken away; and that Christ alone should rule by his Vicegerents. I leave this undesid. But to me it seems probable, that the government of the World, shall assume the ancient form of the *Commonwealth of Israel*: That it shall be a *Theocracy*: that God will establish *Judges* and *Governours*, by a particular instinct of the *People* and their guides; that he will instruct them in his will by inspired Persons, whose orders shall be punctually followed.

2. Doubt-
full Chara-
cter. whe-
ther the
Martyrs
shall be
raised.
Rev. 20. 4.

3. 'Tis also uncertain, whether the Martyrs shall rise, to be the Administrators of this Kingdom. 'Tis true, *St. Iohn* seems to say so in exprefs words, *& the Souls of those who were beheaded for the Testimony of Jesus, &c. shall live and reign with Christ a thousand years.* Though I have some difficulty to be of that opinion, yet I know not what to answer to that Text; for if it intend only the deliverance of the Church in general, under the Emblem of a *Resurrection*;

urrection; what need was there to mention *only* Part 2. the *Martyrs*? It is said, that the discourse is not of *Bodies*, but of *Souls*: and that the original word doth not signify *to rise again*, but only *to live*: and *the Souls of those who were beheaded shall live*. But first, 'tis well known, that *Souls dye not*, and consequently cannot be said to *rise*, but as they reassume their *Bodies*. 2. The learned know also, that the *Soul* is often put for the *whole person*, especially when the *resurrection* is spoken of, witnesses that passage, *Thou wilt not leave my Soul in the Grave*. Lastly, I am not subtil enough to discern the difference, between *living again*, and *rising*; I always thought they were two words of the same import. And I think it were easy to prove, that those who have been *beheaded*, cannot *live again* but by a *Resurrection*. 'Tis true, in the *fourth Verse* 'tis only said, they *shall live*; but 'tis plain by the *fifth Verse*, that *to live* and *to live again*, in the Text are the same thing. For 'tis added, *that the Rest of the dead should not live again, till the thousand years were accomplished*. The other dead men spoken of, *v. 4.* must then live again at the beginning of the *thousand years*. Farther, without this, I know not what our Lord Jesus Christ would say to his Apostles in those words. *Verily, I say unto you, that you who* Matth. 19,
have followed me in the regeneration, when the Son 28.
of man is sat on the Throne of his Glory, you shall sit upon twelve Thrones, judging the twelve Tribes of Israel. What ever sense is given to these words, I cannot find any thing that gives me satisfaction. Should it be understood of the *last Judgement*, to the same effect, as *St. Paul* speaks, *We shall judge the World*, and *we shall judge the Angels*; that seems to be but a small matter, that deserved not to be so solemnly ushered in, with a *verily I say unto you*.
For

Part 2. For after all, 'tis but in a *figurative sense* that we shall then *judge* the World, by approving the sentence of *Christ*, who alone shall be the *Judge*. Moreover, I know not why our Lord should restrain that judgement to the twelve *Tribes* of Israel, *judging the twelve Tribes of Israel*; for the Saints, as the words are taken, shall judge the *whole World*: even the *wicked* too. Wherefore it cannot be said, that the *Church* is to be understood by the twelve Tribes of Israel. Once more, the Saints shall judge *the World more* than they shall the *Church*; for besides their approbation of the sentence given against the *World*, they shall *bear witness* against them, which they shall not do in reference to the *Church*.

I do not find much more reason for another sense of this Text, which some of late have given it. They say the Time of the *Regeneration*, is the Time of the *Church* from Jesus Christ to the end of the World. That during all that time, for 1600 years, the *Apostles* have sat as it were on *Thrones*, to judge the *Church*, because we consult them, and have recourse to their *Oracles*. But, 1. 'Tis a strange *abuse* of words, to call by the name of *Regeneration* such corrupted times, as those of the *Church* for the last twelve hundred years. 2. 'Tis to take the words in a very *figurative sense* indeed, to call that which the writings of the *Apostles* do at this day, *sitting upon Thrones*, and *judging the twelve Tribes of Israel*. 3. Lastly, I know not why the twelve *Tribes of Israel* should come into this promise, and why *they only*; since they are altogether excluded from the Covenant; and are not governed by the writings of the *Apostles*. I confess then, that I find nothing therein but what is obscure.

But all is plain, if by *Regeneration* I understand
the

the happy Reign of Peace, and Righteousness, and Part 2.
Charity. For the *Church* must be greatly renewed to reach that blessed state. Then indeed, *the Son of man shall be sat on the Throne of his Glory.* He shall then have the full Dominion, whereas now he reigns as it were but by halves: and after the end of this World, he shall reign no longer; for then *he shall have delivered up the Kingdom to God his Father.* If we suppose that then the raised *Apostles*, shall be at the head of the twelve converted *Tribes*, and shall govern them, and send their orders by them to the rest of the *World*, according to which all other Governours throughout the Earth shall manage themselves. If I say, this be supposed, no Text can be plainer. The word *Thrones* will then be taken in its natural signification, and to *Judge* will signify the same, as it doth throughout the Scripture, particularly in the book of *Judges*, where we read that *Iephtha*, and *Sampson*, and *Samuel*, judged *Israel* so many years. Lastly, by this means we shall understand why the twelve *Tribes* of *Israel* are mentioned: 'tis because the *Apostles* are to have a particular care and oversight of them, as being their own People, although their authority shall be universal. I confess this seems to me most probable. Nevertheless I determine nothing, but suspend my judgement.

4. I leave it also as doubtful, whether *Ierusalem* shall be rebuilt, to be the seat of *Christ's Kingdom*; to say the truth, as I believe that the *Jews* shall meet together in their own *Country*, I see no reason why they should not rebuild the *City of Jerusalem*. Which being rebuilt, will doubtless be the most illustrious *City* in the *World*; and if you will, the seat of the universal *Empire*; not of an *Earthly Monarchy*, that hath its *Armies*, *Tributes*, *Customes*, *Forts*,

4. Doubt-
 full Chara-
 cter. Whe-
 ther Jeru-
 salem shall
 be rebuilt,

Part 2. *Fortes*, and *Governours*, spread throughout the Earth; but it shall be the principal *seat*, whence shall flow the Orders and Oracles of *Iesus Christ*, whereby the whole *World* shall be governed.

5. Doubt-
full Chara-
cter. The
duration of
this King-
dom.

5. *Lastly*, I will not determine, *how long this Kingdom shall last*. *A thousand years* are exprest: oftentimes determinate *numbers* are put for indefinite. But I see no inconvenience will follow, if we take *that number* in its natural signification, and I am of that opinion.

After this *Reign of a thousand years*; there is a great Event to be brought about, set forth in these words.

Chap. 20.

V. 7. *And when the thousand years are expired, Satan shall be loosed out of his prison.*

V. 8. *And shall go out to deceive the Nations; which are in the four quarters of the Earth, Gog and Magog, to gather them together to battel; the number of whom is as the sand of the Sea.*

V. 9. *And they went up on the breadth of the Earth, and compassed the Camp of the Saints about, and the beloved City: and fire came down from God out of Heaven, and devoured them.*

What shal
happen af-
ter the
thousand
years ex-
plained.

I see but *one sense* can be given to this: that you may comprehend it, you must know, that we are not to take those promises *of the conversion of all Nations*, and *of all men in particular*, in such a strict and rigid sense, as to admit of no exception. I have already told you; that the *Church* shall then as far exceed the *World*; and the Good the wicked, as now the *World* and the Men of the *World* do the Good. Therefore there shall then be *some* remaining people *not converted*. They shall be suppressed and kept under during the *thousand years*, and shall not molest either the Peace or Purity of the *Church*. But at the end of this *Period*, their num-
bers

bers shall be increast, and become very considerable. And before the end of the World, a cruel *persecution* against the Church shall arise from them; and because the number of *three and half* is fatal for *persecutions*, 'tis not unlikely that *this* shall also last *three years and half* before the end of the World. During *three natural years and half*, the Sanctuary was shut up, and prophaned by *Antiochus*. For *three years and half*, *Iesus Christ* preacht in an afflicted state: for *three propheticall years and half*, the *two witnesses* prophecied clothed in sackcloth: for *three propheticall days and half*, *i. e.* *three natural years and half*, these *two witnesses* should remain dead in the streets of the City.

So to me it seems probable, that the *last Persecution*, after the *thousand years* of Rest, shall last *three years and half*, and then may come the *Antichrist* of *St. Irenaus*; whom I will so far honour, as to believe that he had learnt the Mystery of this *last Persecution* from some Apostolical Persons, which he confounded with the reign of the *Apocaliptical Beast*, for *1260 days*. Neither is it improbable, but that the Ring-leader of this *last Persecution* may be a *Jew*: for there is no mean to be found among that People; they are all either very Good or very Bad. They who shall live when the *Jews* shall be converted, shall be able to Divine something of it. For if they then see a remnant of obstinate *Jews*, cantonize themselves in some corner of the World, and resist the general stream of *Conversion*, there will be some ground to believe, that this shall be the first bud of that *Great Rebellion*, which the Providence of God reserves for the end of the World. And so it may be there shall arise a *Jew*,

Part 2. as *St. Irenaus* said, pretending to be the *Messiah*, who shall persecute the *Church*, and reign for *three years and half* before the end of the *World*, and be destroyed within a few days before the *last Indgement* : This shall be the *Diminutive of the great Antichrist* ; which should not be confounded with the *Man of sin* ; of whom *Saint Paul* speaks, nor with the *Beast*, in *Revel. 13.* nor with the *Woman*, chap. 17. nor with *Babylon*, chap. 18. The *Fathers* who lived near the *Apostles* time, it may be heard some discourse of this, and that probably gave occasion to the mistake. This is the most that can be said with any pretence of reason, to excuse *St. Irenaus*, and those of the *Ancients* who followed him, in the description of *Antichrist*. *Gog and Magog* are names borrowed from *Ezekiel*, which in my opinion do not signify the same People in both places. Here it denotes in general the *Enemies of the Church*. Nevertheless, I know nothing concerning it with any great certainty.

C H A P. XXV.

An Answer to the reasons of the Anti-millinaries, against the Reign of a thousand years.

ACCORDING to the Method of a *Regular Disputation*, I come now to answer the *Reasons of the Anti-millinaries*. But most of them are so weak, that they hardly deserve to be considered; but that the mention of 'em will serve as a *further proof*, to confirm the truth of our *seventh Period*. For 'tis a very good Argument for any opinion, to be supported

ported on the one hand by powerfull and weighty Reasons, and to be opposed on the other by weak and slender ones. Those *Gentlemen* have the plurality of voices on their side, and are doubtless men of worth and learning. 'Tis nevertheless true, that they have suffered themselves to be born down with the stream, without much minding it.

1. *First*, they say, that the *Scripture* speaking of *Christ's second coming*, never speaks of any other than that, when he shall appear *in the Clouds of Heaven, attended with Angels and Archangels to raise mankind, and judge the quick and dead*. Where-
 as we suppose a kind of a clandestine coming of Christ, to settle a Kingdom upon Earth, which the *Scripture* knows nothing of: for it speaks of no future Kingdom of Christ, that is yet to be, save that which he shall have in Heaven, after the distribution of Eternal Rewards and Punishments. *I answer.* 1. These men suppose by this Argument, a Kingdom of Christ in Heaven after the last judgement; but there is no such Kingdom, neither shall there ever be any; on the contrary, *St. Paul* doth expressly tell us, that he shall then cease to reign, and give up the Kingdom into the hands of his Father. *1 Cor. 15:24*
 So that since we are assured from *Scripture* of Christ's coming to reign, it must be before the end of the World; for the Kingdom of Christ the Mediator shall then be finisht. 2. 'Tis supposed in this objection, that the *Scripture* speaks of no more than one coming of Christ, which shall be accompanied with the voice of the Arch-angel, to summon the Dead to judgement. This is plainly to suppose the thing in Question: and those who have read the fore-going Chapters, with attention, and without prejudice, will still believe, that there

Part 2. is a *first coming of Christ*, and it may be a *first Resurrection*. 3. *Lastly*, who can be certain, that this coming of Christ, to establish his *Kingdom upon Earth*, shall not be in that manner, with the voice of an Arch-angel, and in great magnificence and Glory? Who can prove, that at that first coming of Christ he shall not *raise some of the dead*, as *St. John* seems expressly to have fore-told? all the little reasons pretended from Conveniency and Inconveniency, which are here alledged; will have much ado to resist the evidence of so express a Text; and of that, *Matth. 19. Verily, I say unto you, that in the Regeneration, when the Son of man shall be sat on the Throne of his Glory, you shall also sit on twelve Thrones, judging the twelve Tribes of Israel.*

2. Object.
Christ is to
remain in
Heaven, till
the end of
the world.

2. The next thing alledged, is that *the Heavens are to contain Jesus Christ till the restitution of all things*. The restitution of all things, that they say is *the End of the World*; and so Jesus Christ must be confined to Heaven till the end of the world: and consequently, shall not come to settle a *Kingdom upon Earth for a thousand years*. If this were true; that Christ must stay in Heaven till the end of the World, might he not destroy his Enemies, give Peace to his *Church*, and govern it in Peace by his Prophets and Servants, without coming in Person from Heaven? Moreover, in case our Lord should for a short space come down from Heaven, to establish a *Kingdom for a thousand years*, and to give his seal to the *Conversion of all Nations*, by some glorious Apparition, returning back to Heaven immediately after; might it not be said, notwithstanding this, that the Heavens shall contain him till the end of Time? So *small* an interruption of his abode in Heaven could not hinder, but that the *heavens* may still be reckon'd the place of his *abode*.

Lastly,

Lastly, how will they prove, that *by the Restitution* Part 2.
of all Things, the end of the World is to be understood? on the contrary, that end is represented as the *Overturning*, and not the Restitution of all things. The Heavens, the Stars, the Elements shall be burnt up, and destroyed by fire. 'Tis true, after this there shall be *new Heavens*, and a *new Earth*; but the Scripture doth more frequently describe the end of the world, by an *universal confusion*, and *Overturning*, than by the new Heavens which shall follow. And the *new Heavens* in most places of Scripture signify the *Renovation of the Church*, in its last Period of a thousand years. So that I hardly make any doubt, but that *by the Restitution of all things*, Chap. 8. *Acts*, we are to understand the *Establishment of the Church*, before the end of the World.

3. The *third Argument* of the *Anti-millenaries* is this, that *such a state of Peace and tranquillity, as we promise to the Church, doth not at all agree with what the H. Scripture speaks of the Persecution and afflictions, that the Church and the Faithful are always to meet within this World.* 1. Ought not this to be mutually granted, that the *whole* is to be denominated from the *major part*? for *six thousand years* the Church was to be *persecuted*, and in a low Condition; and in a *seventh Period*, she shall have *Rest*: And shall we count it strange, that the Holy Ghost doth for the most part, speaking of the state of the *Church* here below, as a low and miserable condition, and that he saith very little of her state of *Glor*y; since the difference between the *first* and *second* state, is as *six to one*? 2. I answer, that they suppose that which is *not true*, viz. that the Scripture speaks of the *Church*, as being *alway* in a state of suffering. On the contrary, *more places* can be brought wherein her *Prosperity* and *Peace* are promised, than

3. Argum.
 Peace and
 Prosperity
 are not to
 be the Lot
 of the
 Church.

Part 2. of those where she is threatned with *calamity and persecution*. We may see the truth of this in the preceding *Chapters*, where I have shewn that *Empire*, and a *Kingdom*, *Peace*, and *Prosperity*, are promised to the *Church of Christ*, in such a manner as hath never hitherto been fulfilled.

4. Object.
VWhen
Christ shall
come, the
Church
shall be
most cor-
rupt.

Math. 24.
v. 12. 24.
27.
Luke 18.
c. 8.

4. After this, they tell us, that when God describes *those Times*, which shall immediately precede the end of the World, instead of representing them as a *golden Age*, they are painted out as an *Age of Iron and darkness*. *Iniquity shall abound*, the love of many shall wax cold; false Prophets and false Christs shall arise, they shall work signs and wonders, to deceive if possible the very Elect. The coming of the Son of man shall be as the days of Noah. When the Son of man shall come, he shall not find faith upon Earth. And 2 Ep. Thessal. 2. chap. 'tis said, the Lord shall destroy the man of sin, by the brightness of his coming. But all this is grounded on a false supposition; viz. that there shall be no other coming of Christ, but for the last & final Judgement, which is not true: the coming of Christ here spoken of, is that to settle the Peace, and Glory, and Kingdom of his Church; and we may be certain, that this is meant in almost all the Passages, where the coming of Christ is spoken of. It is true, that when Christ shall come to destroy the *Anti-christian Kingdom*, he shall not find true Faith upon Earth, that is, very little of it. Experience confirms this; for we are now in that very time. Farther, when Christ shall come the third and last time, for the last Judgment, it may well be, that there shall be a great scarcity of faith & piety in the World at that time: for Gog and Magog shall be increas't, there shall be a great seduction upon Earth, and a great affliction upon the Church. So that these Prophecies shall have their accomplishment whenever Christ comes.

They

They were fulfilled at his *first coming*, when he came Part 2.
in the flesh; for the *Church* was *then* exceedingly
corrupted; and so at his *second coming*, when he shall
come to destroy the *Antichristian Kingdom*: For in
our days, there is a very great *corruption*, and shall be
at his *third coming*; for at the end of the world, there
shall be an *Insurrection* against the *Church*, and
against the Son of God.

5. It will farther follow, say these Gentlemen, ^{s, Object.}
that *the Hour and the day of Judgement would not then* ^{The day of}
be unknown, as our Lord J. Christ hath said it is. For ^{Judgment}
if just after the fall of the *Antichristian Empire*, the ^{would not}
reign of Christ for a thousand years must take place, ^{then be}
we likewise know, that at the end of that Reign of ^{unknown.}
a thousand years, shall be the day of Judgment. *First*,
you must know, that our Lord J. Christ saith not, that
the day of the last Judgment *shall be* alway conceal-
ed: he only saith, that no man *then* knew it; *concern-*
ing that day, saith he, *knoweth no man*. That depends
on the fixing the time of the *1260 years*, for the
reign of *Antichrist*. Now no man knew for certain,
at that time, when the *1260 years* should begin. God
did not permit that it should be well known, till *this*
last Age, which is as also the *last* of the reign of *Anti-*
christ for 1260 years. Moreover, after having well
fixt the *Epocha* of the *birth* of *Antichrist*, that we may
discover his *end*, yet can we not thereby come to the
exact knowledge of the *day of Judgement*. 1. Because
we know not whether the *thousand years* of the
reign of the *Church*, must *begin* just at the end of the
1260 years of the reign of *Antichrist*. We may say
the contrary, without saying any thing that is im-
probable, that the *thousand years* are not to be com-
puted, but from the compleat establishment of the
Kingdom of Christ. 2. We cannot tell whether the
Period of a thousand years is to be *exactly so much*,
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Part 2. neither more or less; for the H. Ghost is not so critical and precise, and often makes use of a round and certain number, to signify one that is uncertain, unless when he makes use of a *broken number*, as *three and half*; for then we cannot doubt, but we are to reckon *exactly* so much. So that these two things being always doubtfull, we can never know the precise time of the Judgement day.

6. Object. 6. After this, they say, that *if the Church must reign a thousand years on Earth, the World is yet to last for a long time*, which is not likely it should, because the *Apostles* even in their days spoke of the end of the world as a thing approaching, and near at hand. *We are in the last times*, saith St. Paul. *The coming of I. Christ is at hand*, saith St. James. *My little children, It is the last time*, saith St. John. They ought to confess, that these passages make against them, instead of being for them. The *Apostles* called their Days, the *last times*, and the *last hour*, and yet almost two thousand years have passed since. Those Texts therefore must not be taken in too rigid a sense. We have spent *one Chapter* on purpose in this Book to explain those Passages.

7. Object. 7. *Lastly*, they tell us, that according to the *Scriptures*, at the coming of our Lord J. Christ, *All the Dead must be raised at once, the Righteous and the Wicked*: which agrees not with the supposition of the *Millenaries*, who would make one part of the *Dead* to rise at the *beginning* of the reign of a thousand years, and the rest at the *end* of it. But how can any one say, that the Scripture saith that, when it speaks the quite contrary; that *one part of the Dead must rise first*, which is the *first Resurrection*; and that *the Rest of the Dead are not to rise till the thousand years are fullfilled*? There are some passages, 'tis true, wherein the *Resurrection of the Good and*

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Bad is spoken of, as that which shall be at the same Part 2.
time; and so it shall accordingly be: for this *first Resurrection* will be but of a *very few*, viz. of the *Ancient Martyrs*. The remainder of the Faithful shall not be raised, till the end of the World. *Many Dead* were risen with *Christ*, when he rose, and are certainly with him, body and soul in Heaven. Notwithstanding this, the Scripture speaks of the Resurrection of *all the Dead*, as a thing deferr'd and adjourn'd to the *last Day*: because one little Exception destroys not a general Rule. 'Tis strange that these Gentlemen find so much difficulty in this first Resurrection! Methinks they should remember, the *many Saints who were raised with Christ*. Why may not Christ raise *some* of the New Testament *Saints*, at the coming of his *Kingdom*, as well as raise *some* of the Ancient *Patriarchs*, when he rose from the Grave? However, notwithstanding all that I have said on this subject of that *first Resurrection*, I once again declare, that I am not solicitous to decide it. Therefore I have and do again place it among those things which are doubtful. I am informed, that the learned and famous Prof. Mr. *Witsius* of *Utrecht*, hath thought fit to declare his mind on this subject, in some *publick Lectures*. I am told; that he agrees with me concerning a great *change*, which is to be in the *Church*, before the end of the World, with respect to Manners; Union in Doctrine, and the spreading of the Christian Faith, as well among the *Jews*, as among the Nations which as yet are *Pagan*. He is also willing, that the *Jews* should hope to return to their own Land, and rebuild *Ierusalem*. I would ask no more, and am more joy't to meet with the concurrence of so great a man in that which is *Essential*, than I can be troubled that he differs from me, concerning that first Resurrection;

De X Tri-
buis Is-
raelis. c. 9.
9. 1. & cap.
11. §. 17.

Part 2. surrection : for I must acknowledge, that I meet with very great difficulties about it. But when I look upon it on that side, and in that manner, as I have represented it, I find it to be very probable: Nevertheless, I am far from being fully perswaded of the Truth of it; as I am concerning those *Articles* wherein we two agree.

These I think are all the Objections wherewith these Gentlemen oppose us. For I regard not what they say, when they tell us, *That this Reign of a thousand years is a Jewish vision*, a Fancie derived from the impure Fountain of their Traditions. This is to declaim; and not to prove. 'Tis not impossible but there may remain something that is good among the *Traditions* of the *Jews*; at least, *St. Paul* and *St. Jude* believed so. The first learnt from their Tradition the names of the *Magicians* of *Aegypt*, who opposed *Moses*; and likewise those words of *Moses*, *I exceedingly quake and fear*, which we nowhere read in the Old Testament: And *St. Jude* learnt from thence the combat of *Michael the Arch-angel* with the *Devil*, for the body of *Moses*; also the Prophecy of *Enoch*. They urge likewise against us a multitude of ancient and modern Authors. But I had rather give credit to *Instin Martyr*, and *Papias*, who might have seen *St. Iohn*, than to all those who have wrote since. God hath his particular reasons, why he will not that the *Prophecies* should be understood in every Age.

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